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The Book of Leviticus

DRIVER AND WHITE

THE SACRED BOOKS
OF THE
Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations



PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

Paul Haupt

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BALTIMORE



PART 3

The Book of Leviticus

TRANSLATED BY

S. R. DRIVER AND H. A. WHITE



New York

DODD, MEAD, AND COMPANY

1898

London

JAMES CLARKE AND COMPANY

Stuttgart

DEUTSCHE VERLAGS-ANSTALT

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Book of Leviticus

A NEW ENGLISH TRANSLATION

PRINTED IN COLORS EXHIBITING THE COMPOSITE STRUCTURE OF THE BOOK

With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS



BY

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PAUL HAUPT



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Introductory Remarks



THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) 10

to weary the unlearned, who need not know so much; and trouble the learned, who know it already. The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore. 15

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism. 20

Explanation of Critical Marks.

(1) < > (*i. e.* V = *Versions*) indicate a reading adopted on the authority of 25 the Ancient Versions (*Septuagint, Targums, Peshita, Vulgate, &c.*, in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. viii, under LXX, Pesh., Targ., Vulg.).

(2) < > (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) < > (*i. e.* 1, the first letter of the Hebrew word נקוד *niggûd* 'punctuation') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D. 30

(4) ° ° (*i. e.* Q = *Qêrê*) indicate that the marginal reading (Heb. *Qêrê* 'what is to be read') has been adopted instead of the *Kêthîb* 'what is written.' 35

- (5) :: indicate changes introduced by reason of Parallel Passages.
 (6) :: indicate Doubtful Words or Passages.
 (7) :: indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.
 5 (8) :: indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.
 (9) In cases where critical marks occur without any letters or words between them (<, o, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.
 10 (10) ++ indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *Italics* in the Authorized Version.
 (11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see p. 105, notes on p. 2, l. 4 and p. 18, l. 35.
 15 (12) | indicates transposition of the Masoretic “:” which marks the end of a verse in the Hebrew Text.
 (13) indicate Corrupt and Unintelligible Passages.
 (14) * * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

- 20 Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Book of Leviticus is given on p. 58, ll. 5 ff.

Italics.

- Passages printed in *Italics* (e. g. p. 44, ll. 1-8) represent Redactional Additions (cf. p. 93, l. 31; p. 94, ll. 1-7; p. 95, l. 53; p. 96, l. 3; Notes on Judges, p. 46, l. 49).

Footnotes.

- Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; cf. Notes on 30 Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.; Notes on Leviticus, p. 91, ll. 3 ff.; p. 95, l. 11; p. 100, l. 44.

Marginal Figures.

- In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left 35 merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; e. g. Ps. 88, 8 = Psalm lxxxviii, verse 8; but Pss. 88. 89 = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

- 45 References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is

occasionally not the same in the Hebrew and in the English Bibles. Where the numeration of the Hebrew text differs it has sometimes been added in parenthesis (e. g. p. 57, l. 47; 66, 16; 70, 17; 78, 20; 82, 41; 87, 4. 27; 92, 44; 96, 16. 27; 99, 13; 102, 9; 104, 9).

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Isaiah ben-Amoz* = *Isaiah, the son of Amoz*); *Sheól* (Heb. *sh'ól*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Negeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; cf. Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. 109, 6); *Hallelujah* (Ps. 104, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (cf. Jas. 5, 4; Rom. 9, 29 = Is. 1, 9) in the name JHVH Sabaoth, JHVH of the Hosts, i. e. the God of the armies of Israel (1 Sam. 17, 45; cf. Pss. 44, 9; 60, 10 = 108, 11). For JHVH, see below, List of Abbreviations, p. viii.

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *â* is like the *a* in *far* or *father*; *î* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ï* = *i* in *pin*; &c. (e. g. *Tel-Abû-Qudês* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the voiced form of the Arabic *h* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 38).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

Abbreviations.

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings.

2, or 3, &c., after the title of a book stands for second or third editions, respectively.—For D², &c., see D, &c.

^a stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by ^a ^β, respectively; e. g. 2, 14^{aβ} (*Judges*, p. 54, l. 36) refers to the second clause (^β) 45 of the first part (^a) of the verse (*and delivered them to spoilers who despoiled them*).

- ad loc.* = On the passage (Lat. *ad locum*).
- ARV = Authorized and Revised Versions.
- 5 AV = Authorized Version.
AV^M = Authorized Version, margin.
- ^b = Second part (or second line) of a verse; see ^a.
- 10 ^c = Third part (or third line) of a verse; see ^a.
c., or C. = Chapter.
cc., or CC. = Chapters.
Cant. = Song of Solomon (*Canticles*).
- 15 Ch., or Chr., or Chron. = Chronicles.
^d = Fourth part (or fourth line) of a verse; see ^a.
- 20 D = Deuteronomy, or the author of Deuteronomy; see Notes on Judges, p. 46, l. 15; p. 53, l. 10.
D² = Deuteronomistic editors.
E = Ephraimitic Writer; see Notes on Judges, p. 46, l. 24.
E² = Later additions to E; see Notes on Judges, p. 46, l. 40.
f. = and the following verse (or line, or page, &c.).
- 30 ff. = and the following verses (or lines, or pages, &c.).
H = The Law of Holiness (Lev. 17-26); see Notes on Leviticus, p. 56.
J = Judaic Writer; see Notes on Judges, p. 46, l. 23.
JE = The Prophetic Narrative of the Hexateuch, composed of J and E; see Notes on Judges, p. 46, ll. 26. 41; p. 53, l. 35.
- 40 JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation is *Yahway*, or *Jahvéh*, the *j* = *y*, as in *Hallelujah*, and the *e* as
45 in English *where, there*; the first *h* should be sounded as an aspirate, and the accent is on the last syllable. The monstrous form *Jehovah* (which is a combination of the consonants of JHVH with the vowels of the Hebrew word for Lord, *Adonai*) was first introduced by a Franciscan Friar, PETRUS GALATINUS, in 1516 A. D. See Notes on the Psalms, p. 163, ll. 36 ff.
- K. = Kings.
LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3^d-1st cent. B. C.).
M = margin. Cf. AV, RV.
NT = New Testament.
OT = Old Testament.
P = Priestly Writer; see Notes on Judges, p. 92, 41; cf. Notes on Leviticus, p. 56.
Pesh. = Peshita, the earliest Syriac Version of the Old Testament.
pl., or plur. = plural.
Pol. = Politics.
Porph. = Porphyry.
R = Redactor or editor.
RJE = Redactor of JE; see Notes on Judges, p. 46, ll. 26. 45.
RV = Revised Version.
RV^M = Revised Version, margin.
S., or Sam. = Samuel.
scil. = Namely; Being understood (Lat. *scilicet*).
sing. = singular.
- Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).
Targ. = Targum, the Jewish translation or paraphrase of the Scriptures in the Western Aramaic dialect.
v., or V. = Verse.
vv., or VV. = Verses.
Vulg. = Vulgate, the ancient Latin Version of the Bible, made by St. Jerome about 400 A. D.
ZAT = *Zeitschrift für die alttestamentliche Wissenschaft* (Giessen).
ZDPV = *Zeitschrift des Deutschen Palästina-Vereins*.

For a complete List of Abbreviations (including a large number which would not require explanation if the present Translation were for the exclusive use of American or English readers) as well as for the most instructive Extracts
50 from the Preface to the Authorized Version, admirably illustrating the principles which have guided us in preparing this new translation of the Scriptures, the reader may consult the Introductory Remarks as prefixed to the Books of Judges, Isaiah, and Psalms, pp. VII-XII.



Leviticus



The Burnt-Offering

taken from the herd (3-9); the flock (10-13); of birds (14-17).

5 **AND**¹ JHVH called Moses, and spoke to him out of **1, 1**
the Tent of Meeting,² and said: Speak to the Israel- 2
ites, and say to them: When any one of you brings
an offering³ to JHVH, it shall be a domestic animal,
taken either from the herd or from the flock.⁴

10 If it be a burnt-offering⁵ of the herd, he shall 3
offer a male⁶ without blemish; he shall present it at
the entrance of the Tent of Meeting, in order that
he may be accepted before JHVH. And he shall lay 4
his hand⁷ on the head of the burnt-offering; and it shall be
accepted on his behalf, to make atonement⁸ for him. And the 5
bullock shall be killed⁹ before JHVH;¹⁰ and Aaron's sons, the
15 priests, shall bring the blood,¹¹ and dash¹² it all around against the
altar which stands at the entrance of the Tent of Meeting. And 6
the burnt-offering shall be flayed,⁹ and cut in pieces. And Aaron's 7
sons, the priests, shall put fire on the altar, and lay wood upon
the fire, and arrange the pieces, together with the head and the 8
20 suet, on the wood that is on the fire upon the altar; and after the 9
entrails and the legs¹³ have been cleansed⁹ with water, the priest
shall consume¹⁴ the whole in sweet smoke on the altar, as a burnt-
offering, an offering made by fire, yielding a sweet savor¹⁵ to JHVH.

And if the offering be a burnt-offering of the flock, whether it 10
25 be a sheep or a goat, it shall be a male without blemish. And 11

1 it shall be killed⁹ before JHVH on the north side of the altar; and Aaron's sons, the priests, shall dash¹² the blood against the altar all
12 around. And the animal shall be cut in pieces,⁹ and the priest shall arrange the pieces, together with the head and the suet,¹⁶ on the
13 wood that is on the fire upon the altar; and after the entrails and 5 the legs have been cleansed with water, the priest shall offer the whole, and consume it in sweet smoke upon the altar: it is a burnt-offering, an offering made by fire, yielding a sweet savor to JHVH.

14 And if the offering to JHVH be a bird as a burnt-offering, it
15 shall be a turtle-dove, or a young pigeon. And the priest shall 10 bring it to the altar and pinch off¹⁷ its head, and consume it in sweet smoke upon the altar; its blood shall be drained out¹⁸ against the
16 side of the altar; the crop also shall be removed, together with the feathers,¹⁹ and cast into the ash-pit on the east side of the
17 altar; and he shall cleave the bird at its wings without wholly sever- 15 ing them;²⁰ then the priest shall consume it in sweet smoke upon the altar, on the wood that is on the fire: it is a burnt-offering, an offering made by fire, yielding a sweet savor to JHVH.

The Cereal Offering

of fine flour (1-3); of various cakes (4-10); of the earliest ripened ears of 20 wheat (14-16); leaven never to enter as an ingredient into any form of cereal offerings (11-12); all cereal offerings to be seasoned with salt (13).

2,1 **A**ND when any one brings a cereal offering¹ to JHVH, it shall be of fine flour;² and he shall pour oil³ thereon, and put frank-
2 incense⁴ thereon; and he shall bring it to Aaron's sons, the priests; 25 and one of the priests shall take from it a handful of the fine flour and oil, and all the frankincense, and, as a 'memorial'⁵ of the offering, he shall consume them in sweet smoke upon the altar;
3 it is an offering by fire, yielding a sweet savor to JHVH; and the rest of the cereal offering shall belong to Aaron and his sons: it is 30 most holy,⁶ being taken from the offerings made by fire to JHVH.

4 And when thou bringest a cereal offering that has been baked in the oven,⁷ it shall be in unleavened cakes⁸ of fine flour mixed⁹
5 with oil, or in unleavened wafers spread with oil. And if thou offer a cereal offering 'baked' on a flat plate,¹⁰ it shall be of fine 35
6 flour unleavened, mixed with oil. Thou shalt break it in pieces, 7 and pour oil thereon: it is a cereal offering. And if thou offer a cereal offering prepared in the caldron,¹¹ it shall be made of fine
8 flour with oil. And thou shalt bring the cereal offering that is

made in any of these ways to JHVH; and it shall be presented to 2
the priest, and he shall bring it to the altar. And of the cereal 9
offering the priest shall take up a 'memorial,' and shall consume it
in sweet smoke upon the altar: it is an offering by fire, yielding a
5 sweet savor to JHVH. And the rest of the cereal offering shall 10
belong to Aaron and his sons: it is most holy, being taken from
the offerings made by fire to JHVH.

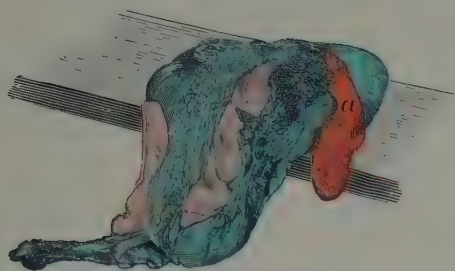
No cereal offering, which you bring to JHVH, shall be made 11
with leaven;¹² for you shall burn neither leaven, nor honey,¹³ as an
10 offering made by fire to JHVH. As an offering of first-fruits you may 12
bring them to JHVH; but they shall not be burnt for a sweet savor
on the altar. And every cereal offering thou shalt season with salt;¹⁴ 13
thou shalt not suffer salt, +which is the token+ of the covenant of thy
God, to be lacking from thy cereal offering; with all thy offerings
15 thou shalt offer salt.

And if thou offer a cereal offering of first-fruits to JHVH, thou 14
shalt bring, as the cereal offering of thy first-fruits, early ears of
wheat roasted at the fire and crushed.¹⁵ And thou shalt pour oil 15
thereon, and lay frankincense thereon: it is a cereal offering. And 16
20 as a 'memorial' of it, the priest shall consume in sweet smoke
some of the crushed wheat, and some of the oil, together with all
the frankincense: it is an offering made by fire to JHVH.

The Peace-Offering

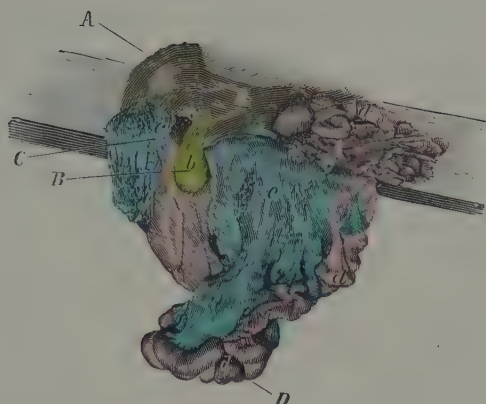
taken from the herd (1-5); from the flock (6-17), whether a lamb (6-11), or
25 a goat (12-17).

AND when any man offers a sacrifice of peace-offerings,¹ if he 3, 1
bring it of the herd, be it male or female, he shall bring
before JHVH one that is without blemish. And he shall lay his 2
hand on the head of his offering, and kill it at the entrance of the
30 Tent of Meeting; and Aaron's sons, the priests, shall dash the blood
against the altar all around. And +the worshiper+ shall present out 3
of the sacrifice of peace-offerings, as an offering by fire to JHVH, the
fat that covers the entrails, and all the fat that is about the entrails,²
and the two kidneys; and the fat that is on them near the loins,³ 4
35 and the fatty mass⁴ next to the liver, which +mass+ he shall remove
as far as the kidneys. And Aaron's sons, +the priests+, shall con- 5
sume these pieces in sweet smoke upon the altar, upon the burnt-
offering which is on the wood upon the fire: it is an offering by
fire, yielding a sweet savor to JHVH.



THE FOUR STOMACHS OF AN OX,
with the enclosing caul.

The Paunch (here colored *pink*) is seen through the Caul, or Great Omentum (here colored *blue*), which has been partly peeled off. The removal of the Caul is easily effected, the use of a knife being hardly required. The organ hanging down on the right (*a*) is the Spleen (here colored *red*).



THE FAT ABOUT THE ENTRAILS,
or the Mesenteric Fat.

The Mesentery (*c*), a fatty membrane covering the greater part of the intestines (*d*, here colored *pink*), is the large surface (here colored *blue*) on the right. The mesenteric fat is often as thick as the caul-fat. The blue mass (*C*) on the left is the Lesser Omentum; *a*: the liver (colored *brown*), *b*: the gall-bladder (colored *green*).



THE FAT ABOUT THE KIDNEYS.

The Kidneys (*c* and *d*, here colored *red*) are seen through transverse slits made in the fat (here colored *blue*) covering the inner surface of the back. The Paunch (*a*) and the Omasum (*b*), here colored *pink*, hang down in front (the intestines between the omasum and the kidneys having been removed).



THE CAUL-FAT OVER THE PAUNCH.

The Paunch (*a*, here colored *pink*) is seen through a transverse slit made in the Caul, or Great Omentum, which is loaded with fat (here colored *blue*).

It is hardly necessary to state that the colors here are not the natural colors, but have been selected merely for the sake of clearness.

entrance of the Tent of Meeting; and he shall lay his hand on the 4
 head of the bullock, and kill the bullock before JHVH. And the 5
 anointed priest shall take some of the blood of the bullock, and
 bring it into the Tent of Meeting; and the priest shall dip his 6
 5 finger in the blood, and sprinkle the blood seven times before
 JHVH in front of the curtain of the sanctuary. And the priest 7
 shall put some of the blood on the horns of the altar of sweet
 incense which is before JHVH, in the Tent of Meeting; but all +the
 rest of+ the blood he shall pour away at the base of the altar of
 10 burnt-offering, which +stands+ at the entrance of the Tent of Meeting.
 And all the fat of the bullock of the sin-offering he shall separate 8
 from it, +namely,+ the fat that covers the entrails, and all the fat
 that is about the entrails, and the two kidneys, and the fat that 9
 is on them near the loins, and the fatty mass next to the liver,
 15 which +mass+ he shall remove as far as the kidneys, as it is sepa- 10
 rated from the ox of the sacrifice of peace-offerings; and the priest
 shall consume these pieces in sweet smoke upon the altar of burnt-
 offering. And the hide of the bullock, and all its flesh, with its 11
 head, and its legs, and its entrails, and its dung,⁵ +in a word,+ 12
 20 the whole bullock, shall be carried out of the camp to a clean
 place, where the ashes are thrown out, and burnt⁶ on wood with
 fire: where the ashes are thrown out, it shall be burnt.

And if the whole congregation of Israel err inadvertently, and 13
 their error be hidden from the eyes of the assembly, and they
 25 have become guilty by doing anything which JHVH has forbidden;
 when the sin which they have committed is known, the assembly 14
 shall offer a young bullock +without blemish+ as a sin-offering, and
 bring it before the Tent of Meeting. And the elders⁷ of the 15
 congregation shall lay their hands on the head of the bullock
 30 before JHVH, and +one of them+ shall kill the bullock before JHVH.
 And the anointed priest shall bring some of the blood of the 16
 bullock into the Tent of Meeting; and the priest shall dip his 17
 finger in the blood, and sprinkle it seven times before JHVH, in
 front of the curtain. And some of the blood he shall put on the 18
 35 horns of the altar which is before JHVH, in the Tent of Meeting,
 but all +the rest of+ the blood he shall pour away at the base of
 the altar of burnt-offering, which +stands+ at the entrance of the
 Tent of Meeting; and all the fat of the bullock he shall separate 19
 from it, and consume in sweet smoke upon the altar. Thus shall 20
 40 he do with the bullock: as he did with the bullock of the sin-
 offering +for the anointed priest+, so shall he do with this; the

4 priest shall make atonement for them, and they shall be forgiven.
 21 And the bullock shall be carried out of the camp, and burnt as
 the first bullock was burnt: it is a sin-offering for the assembly.

22 When a chief sins⁸ and becomes guilty by doing inadvertently
 23 anything which JHVH, his God, has forbidden; ~~if~~ the sin, which 5
 he has committed, be made known to him,⁹ he shall bring as his
 24 offering a goat, a male without blemish; and he shall lay his hand
 on the head of the goat, and kill it in the place where ~~they~~
 25 kill the burnt-offerings before JHVH: it is a sin-offering. And the
 priest shall take with his finger some of the blood of the sin- 10
 offering, and put it on the horns of the altar of burnt-offering, and
~~the rest of~~ the blood he shall pour away at the base of the altar
 26 of burnt-offering; and all the fat he shall consume in sweet smoke
 upon the altar, like the fat of the sacrifice of peace-offerings. Thus
 the priest shall make atonement for him on account of his sin, and 15
 he shall be forgiven.

27 And if one of the common people sin inadvertently, by doing
 28 ~~anything~~ which JHVH has forbidden, and thus become guilty; ~~if~~
 the sin, which he has committed, be made known to him, he shall
 bring as his offering a goat, a female without blemish, for his sin 20
 29 which he has committed. And he shall lay his hand on the head
 of the sin-offering, and kill the sin-offering in the place ~~where~~
 30 they kill the burnt-offering. And the priest shall take on his
 finger some of its blood, and put it on the horns of the altar of
 burnt-offering, and all ~~the rest of~~ the blood he shall pour away 25
 31 at the base of the altar; and all the fat he shall take away, as
 the fat ~~is~~ taken away from the sacrifice of peace-offerings; and the
 priest shall consume it in sweet smoke upon the altar for a sweet
 savor unto JHVH. Thus the priest shall make atonement for him,
 and he shall be forgiven. 30

32 And if he bring a lamb as his sin-offering, he shall bring a
 33 female without blemish. And he shall lay his hand on the head
 of the sin-offering, and kill it as a sin-offering in the place where
 34 ~~they~~ kill the burnt-offering. And the priest shall take on his
 finger some of the blood of the sin-offering, and put it on the 35
 horns of the altar of burnt-offering, and all the ~~rest of the~~ blood
 35 he shall pour away at the base of the altar; and all the fat he
 shall take away, as the fat of the lamb is taken away from the
 sacrifice of peace-offerings; and the priest shall consume the fat
 pieces in sweet smoke upon the altar, upon the offerings made by 40
 fire to JHVH. Thus the priest shall make atonement for him in
 respect of his sin that he has committed, and he shall be forgiven.



Leviticus

To face p. 6

ASSYRIAN KING AND SACRIFICIAL ALTAR

(Lev., c. 4, v. 22; see p. 106, No. 2)

And¹⁰ if any one sin, in that he hears the voice of adjuration,¹¹ 5, 1
 and though able to bear witness to something which he has seen
 or known, yet does not give information, he shall bear +the conse-
 quences of+ his iniquity;¹² or if any one touch an unclean thing, 2
 5 be it the carcass of an unclean wild animal, or the carcass of an
 unclean domestic animal, or the carcass of some unclean swarming
 creature,¹³ and the fact be hidden from him,¹⁴ when he comes to
 know of it, he shall be guilty; or if he touch the uncleanness of 3
 man,¹⁵ whatever it be, and the fact be hidden from him, when he
 10 comes to know of it, he shall be guilty; or if any one swear 4
 rashly with his lips to do evil, or to do good,¹⁶ whatever be the
 object of his rash oath, and +the effect of his words+ be hidden
 from him, when he comes to know of it, he shall be guilty in
 each of these cases. And if he have incurred guilt through any 5
 15 one of these causes, and confess -his sin- which he has com-
 mitted, then he shall bring to JHVH, as the penalty¹⁷ for the sin 6
 which he has committed, a female from the flock, a lamb or a
 goat, as a sin-offering; and the priest shall make atonement for
 him, on account of the sin +which he has committed and he shall
 20 be forgiven+.

And if his means do not suffice for a lamb, he shall bring 7
 to JHVH, as the penalty +for the guilt+ which he has incurred
 by his sin, two turtle-doves, or two young pigeons, one as a sin-
 offering, and the other as a burnt-offering. And he shall bring 8
 25 them to the priest, who shall offer that which is for the sin-offering
 first, pinching¹⁸ through the neck close to the head, without wholly
 severing it; and he shall sprinkle some of the blood of the sin- 9
 offering against the side of the altar; and the rest of the blood
 shall be drained out at the base of the altar: it is a sin-offering.
 30 And he shall offer the other as a burnt-offering, according to 10
 the prescribed manner.¹⁹ Thus the priest shall make atonement for
 him on account of the sin which he has committed, and he shall
 be forgiven.

But if his means do not suffice for two turtle-doves or two 11
 35 young pigeons, then he shall bring as his offering +for the guilt+
 which he has incurred by his sin, the tenth part of an ephah of
 fine flour as a sin-offering; he shall pour no oil on it, nor shall
 he lay any frankincense upon it, for it is a sin-offering. And he 12
 shall bring it to the priest, and as a 'memorial' the priest shall
 40 take a handful of it, and consume it in sweet smoke upon the
 altar on the offerings made by fire to JHVH: it is a sin-offering.

Supplemental Directions to the Priests

Respecting the Sacrifices.

Fire for the daily Burnt-Offering to be kept continually burning (6, 8-13).—Ritual of the Cereal Offering (14-18); of the High-Priest's daily Cereal Offering (19-23).—Holiness of the Sin-Offering, and of whatever comes in contact therewith (24-30).—Ritual of the Guilt-Offering (7, 1-7).—Priest's share in the Burnt-Offering and in the Cereal Offering (8-10).—The Peace-Offering (11-21), including the Thank-Offering (12-15); the Vow, and the Freewill-Offering (16-18).—Fat and blood not to be eaten (22-27).—The priest's share of the Peace-Offering (28-34).
 Subscriptions: *viz.* (i) to 6, 8-7, the priest's share of the various offerings (vv. 35. 36); and (ii) a more general subscription (37. 38).

AND JHVH said to Moses: Command Aaron and his sons, and 6, 8. 9
 say to them: This is the law of the burnt-offering:¹ the
 burnt-offering shall remain on the hearth on the altar all night
 until the morning; and the fire of the altar shall be kept burning
 by means of it. And the priest shall clothe himself in his linen
 garment, and put on his linen breeches; and he shall take up the
 ashes to which the fire has reduced the burnt-offering on the altar,
 and shall place them beside the altar. And then he shall strip
 off his garments, and put on other garments,² and carry the ashes
 out of the camp to a clean place. And the fire on the altar shall
 be kept burning by means of the offering, it shall never go out;
 and the priest shall kindle upon it +fresh+ wood every morning;
 and he shall arrange upon it the burnt-offering, and consume upon
 it, in sweet smoke, the fat of the peace-offerings. Fire shall be kept
 continually burning upon the altar; it shall never go out.

And this is the law of the cereal offering: the sons of Aaron
 shall offer it before JHVH, in front of the altar. And one +of the
 priests+ shall take up a handful of the fine flour of the cereal
 offering, and of the oil, and all the frankincense which is upon
 the cereal offering, and shall consume it in sweet smoke upon the
 altar for a sweet savor, as a 'memorial' to JHVH. And the
 rest of it Aaron and his sons shall eat; it shall be eaten as
 unleavened cakes in a holy place; in the court of the Tent of
 Meeting shall they eat it. It shall not be baked with leaven.
 I have given it as their portion of the offerings made to me by
 fire; like the sin-offering, and the guilt-offering, it is most holy.³
 Any male among the sons of Aaron may eat of it; it is an
 everlasting due to you and to your descendants from the offerings
 made by fire to JHVH; every one who touches the most holy
 offerings shall become holy.⁴

every cereal offering that is baked in the oven, and whatever is 7 prepared in the caldron, or on the flat plate, shall belong to the priest who offers it. But every cereal offering, which is either 10 mixed with oil, or dry, shall belong to all the sons of Aaron, to 5 one as much as to another.¹³

And this is the law of the sacrifice of peace-offerings,¹⁴ which 11 may be offered to JHVH. If it is to be offered as a thanksgiving, 12 +the worshiper+ shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers spread with oil, 10 and cakes, mixed with oil, of fine flour +soaked.⁶ With cakes of 13 leavened bread,¹⁵ in addition to the sacrifice of his peace-offerings which are given as a thanksgiving, shall he present his offering. And of his offering he shall present one cake of each sort as an 14 oblation¹⁶ to JHVH; it shall belong to the priest who dashes the 15 blood of the peace-offerings +against the altar+. And the meat of 15 any man's peace-offerings which are presented as a thanksgiving shall be eaten on the day that he offers it; he shall leave¹⁷ nothing of it until the morning. But if the sacrifice that he offers be a 16 vow, or a freewill-offering,¹⁸ it shall be eaten on the day that he 20 offers his sacrifice; and that which remains of it may be eaten on the following day; but that which still remains of the meat of the 17 sacrifice on the third day shall be burnt with fire. And if any of 18 the meat of his peace-offerings be eaten on the third day, it shall not be accepted, nor shall it be reckoned¹⁹ to him who offers it; 25 it shall be refuse,²⁰ and the person who eats of it shall bear +the consequences of+ his iniquity. And the meat that touches any 19 unclean thing shall not be eaten; it shall be burnt with fire. The meat itself may be eaten by any one who is clean; but the person 20 who eats of the meat of the peace-offerings, which belong to JHVH, 30 having his uncleanness upon him, shall be cut off from his father's kin.²¹ And any one who touches an unclean thing, whether it be 21 the uncleanness of man, or an unclean animal, or an unclean detestable thing,²² and then eats of the meat of the peace-offerings, which belong to JHVH, shall be cut off from his father's kin.²¹

35 And JHVH said to Moses: Speak to the Israelites, and say to 22.23 them: You shall eat no fat,²³ whether of ox, or of sheep, or of goat. And the fat of that which dies of itself, and the fat of 24 that which is torn by beasts,²⁴ may be put to any +other+ use; but you shall not eat of it at all. For whoever eats the fat of any 25 +kind of+ animal of which men make an offering by fire to JHVH, 40 shall be cut off from his father's kin. And you shall partake of 26

8, 18 with fire⁷ outside the camp, as JHVH commanded Moses. And the
ram of the burnt-offering was brought; and Aaron and his sons
19 laid their hands on the head of the ram. And after it had been
20 killed, Moses dashed the blood against the altar all around. And
the ram was cut in pieces, and Moses consumed in sweet smoke 5
21 the head, and the pieces, and the suet. And after the entrails
and the legs had been cleansed with water, Moses consumed the
whole ram in sweet smoke upon the altar; it was a burnt-offering
for a sweet savor, an offering by fire to JHVH, as JHVH com-
22 manded Moses. And the second ram was brought, the ram of 10
installation;⁸ and Aaron and his sons laid their hands on the head
23 of the ram. And after it had been killed, Moses took some of
the blood, and put it on the tip of Aaron's right ear, and on the
thumb of his right hand, and on the great toe of his right foot.
24 And Aaron's sons were brought near; and Moses put some of the 15
blood on the tip of their right ear, and on the thumb of their
right hand, and on the great toe of their right foot,⁹ and «the rest
25 of» the blood Moses dashed against the altar all around. And he
took the fat, «the fat tail, and all the fat that was about the
entrails, and the fatty mass next to` the liver, and the two 20
26 kidneys, and their fat, and the right thigh; and out of the basket
of unleavened cakes, that was before JHVH, he took one unleavened
cake, and one cake of oiled bread, and one wafer, and placed
27 them on the fat pieces, and on the right thigh; and he put the
whole on the hands of Aaron, and on the hands of his sons, and 25
28 waved them as a wave-offering before JHVH. And Moses took
them from their hands, and consumed them in sweet smoke upon
the altar upon the burnt-offering; they were an installation-offering
29 for a sweet savor; it was an offering by fire to JHVH. And
Moses took the breast, and waved it as a wave-offering before 30
JHVH; it was Moses's portion of the ram of installation, as JHVH
30 commanded Moses. And Moses took some of the anointing oil,
and of the blood,¹⁰ which was on the altar, and sprinkled it on
Aaron, «and» on his garments, and on his sons, and on his sons'
garments with him; and he consecrated Aaron, «and» his garments, 35
31 and his sons, and his sons' garments with him. And Moses said
to Aaron and to his sons: Boil the meat¹¹ at the entrance of the
Tent of Meeting, and eat it there with the bread that is in the
basket of installation, as I «am» commanded «by» JHVH¹² that Aaron
32 and his sons are to eat it. And the rest of the meat and of the 40
33 bread you shall burn with fire. And you shall not leave the

lest you die; it shall be an everlasting statute for you and for your 10
 descendants: * * * * and²¹ to distinguish between the holy and 10
 the profane, and between the unclean and the clean, and to teach 11
 the Israelites all the statutes which JHVH has spoken to them
 5 through Moses.

And Moses said to Aaron, and to Eleazar and Ithamar, his 12
 surviving sons: Take the cereal offering that remains of the offerings
 made by fire to JHVH, and eat it in unleavened cakes beside the
 altar; for it is most holy, and you shall eat it in a holy place, 13
 10 because it is thy due, and thy sons' due out of the offerings made
 by fire to JHVH; for so I am commanded. And the wave-breast 14
 and the thigh of oblation you shall eat in a clean place, thou, and
 thy sons, and thy daughters; for they are given as thy due and
 thy sons' due, out of the sacrifices of the peace-offerings of the
 15 Israelites. The thigh of oblation and the wave-breast shall be 15
 brought, and also the offerings of the fat pieces made by fire, in
 order that they may be waved as a wave-offering before JHVH;
 and they shall belong to thee and to thy sons, as an everlasting
 due, as JHVH has commanded.

20 And Moses inquired for the goat of the sin-offering,²² and, 16
 behold, it was burnt; and he was angry with Eleazar and Ithamar,
 the surviving sons of Aaron, and said to them: Wherefore have you 17
 not eaten the sin-offering in the place of the sanctuary, seeing it is
 most holy, and it is given to you that you may bear the iniquity²³
 25 of the congregation, and make atonement for them before JHVH?
 Behold, the blood of it was not brought inside,²⁴ into the sanctuary; 18
 you should certainly have eaten it inside the sanctuary, as I com-
 manded. And Aaron said to Moses: Behold, +my sons+ have 19
 to-day offered their sin-offering²⁵ and their burnt-offering before
 30 JHVH, and this misfortune has befallen me;²⁶ if, then, I had eaten
 the sin-offering to-day, would it have been well-pleasing to JHVH?
 And when Moses heard that, he was content. 20



eat: the locust in its various kinds,²¹ and the bald locust²² in its various kinds, and the hopping locust²³ in its various kinds, and the grasshopper²⁴ in its various kinds. But all winged swarming creatures which have four feet are a detestation to you.

5 And²⁵ by these you shall become unclean: whoever touches their carcasses shall be unclean until the evening; and whoever carries the carcass of any of them shall wash his clothes, and be unclean until the evening. Every animal which parts the hoof, but is not cloven-footed, and does not chew the cud, is unclean to you; 10 every one who touches them when dead shall be unclean. And whatever goes upon its paws, of all beasts that go on all fours, is unclean to you: whoever touches the carcass of any of them shall be unclean until the evening. And he who carries the carcass of any of them shall wash his clothes, and be unclean until the 15 evening: they are unclean to you.

And these are those which are unclean to you among the swarming creatures that swarm upon the earth: the weasel, and the mouse, and the great lizard²⁶ in its various kinds; and the gecko, 20 and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.²⁷ These are those which are unclean to you among all swarming creatures: whoever touches them, when they are dead, shall be unclean until the evening. And everything upon which any of them falls, when it is dead, shall be unclean; whether it be a wooden vessel, or clothing, or a skin, or a sack; whatever 25 vessel it be, that is put to any use, it must be placed in water, and it shall be unclean until the evening; then it shall become clean. And if any of them fall into an earthen vessel, whatever is in it shall be unclean, and the vessel itself you shall break in pieces.²⁸ All food in it that may be eaten, which is prepared 30 with water, shall be unclean; and any liquid that may be drunk out of any such vessel shall be unclean. And everything on which the carcass of any of these creatures falls shall be unclean; and an oven,²⁹ or chafing-pot,³⁰ shall be broken in pieces: they are unclean, and shall be unclean to you. Nevertheless a fountain or 35 a cistern wherein water is collected shall be clean; but that which touches the carcass³¹ shall be unclean. And if the carcass of one of these creatures fall upon any seed grain which is to be sown, the seed is clean. But if water be put upon the seed and the carcass fall upon it, it is unclean to you.³²

40 And if any animal which is food for you die, he who touches its carcass shall be unclean until the evening. And he who eats 40

woman who bears either a male or a female. And if her means 12, 8
be not sufficient for a lamb, she shall take two turtle-doves, or two
young pigeons, the one as a burnt-offering, and the other as a
sin-offering; and the priest shall make atonement for her, and she
5 shall be cleansed.

The Law of Leprosy.

Leprosy in Man (13, 1-46).—Diagnosis of Leprosy during the disease (2-8);
after it has run its course (9-17); how it is to be distinguished from scars or
sores caused by boils (18-23), and burns (24-28); from natural baldness (29-37);
10 from a harmless form of leprosy (38, 39).—Leprosy in the Head (40-44).—How
a leper is to demean himself in public (45, 46).—'Leprosy' in Clothing (47-59).
—Purification of the Leper (14, 1-20); of him whose means do not suffice for
the usual offerings (21-32).—'Leprosy' in Houses (33-53).—Subscription to the
whole (53-57).

15 **AND** JHVH said to Moses and to Aaron: When^x a man has 13, 1. 2
in his skin a rising, or an eruption, or a bright spot,² and
it becomes in his skin the mark³ of leprosy, he shall be brought
to Aaron, the priest, or to one of his sons,⁴ the priests; and the 3
priest shall look at the mark in his skin; and if the hair on the
20 mark be turned white, and the mark be seen to be deeper than
+the rest of+ the skin,⁴ it is the mark of leprosy; and the priest
shall look at him, and pronounce him unclean. But if the bright 4
spot in his skin be white, and be seen to be not deeper than
+the rest of+ the skin, and the hair there be not turned white,
25 then the priest shall confine +him who has+ the mark seven days;
and the priest shall look at him the seventh day; and if the mark 5
remain +as it appeared before+, and have not spread in the skin,
the priest shall confine him seven days more; and the priest shall 6
• look at him again on the seventh day; and if the mark have
30 become faded, and be not spread in the skin, the priest shall pro-
nounce him clean: it is an eruption; and he shall wash his clothes
and become clean. But if the eruption spread in the skin after 7
he has shown himself to the priest for his cleansing, he shall
show himself again to the priest; and the priest shall look, and 8
35 if the eruption be spread in the skin, the priest shall pronounce
him unclean: it is leprosy.

<And> when the mark of leprosy is on a man, he shall be 9
brought to the priest; and the priest shall look, and, if there be 10
a white rising in the skin, and it have turned the hair white, and
40 there be a raw open sore in the rising, it is an old leprosy in 11
his skin, and the priest shall pronounce him unclean; he need not

13, 12 confine him, for he is unclean. But if the leprosy break out in the skin, and cover all the skin of +him who has+ the mark, 13 from his head to his feet, as far as the priest can see; then the priest shall look, and if the leprosy have covered all his body, he shall pronounce him clean +who has+ the mark: he is all 5 14 turned white, he is clean.⁵ But as soon as raw flesh appears 15 on him, he shall be unclean. And the priest shall look at the raw flesh, and pronounce him unclean: the raw flesh is unclean, 16 it is leprosy. But if the raw flesh change again and turn white, 17 he shall come to the priest, and the priest shall look at him; and 10 if the mark be turned white, the priest shall pronounce him clean +who has+ the mark: he is clean.

18 And when there has been a boil in the skin of the body, and
19 it is healed, and in the place of the boil there is a white rising,
or a bright, reddish-white spot, the man shall show himself to the 15
20 priest; and the priest shall look, and if the spot be seen to be
lower than +the rest of+ the skin, and the hair there be turned
white, the priest shall pronounce him unclean: it is the mark of
21 leprosy, which has broken out in the boil. But if the priest look
at it, and there be no white hairs there, and the spot be not 20
lower than +the rest of+ the skin, but have become faded, the priest
22 shall confine him seven days; and if it be then spread in the skin,
the priest shall pronounce him unclean: it is a mark +of leprosy+.
23 But if the bright spot stay in its place, and be not spread, it is
the scar of the boil; and the priest shall pronounce him clean. 25

24 Again, when there is on the body in the skin a burn caused
by fire, and the sore of the burn becomes a bright spot, reddish-
25 white, or white; then the priest shall look at it; and if the hair
in the bright spot be turned white, and the spot be seen to be
lower than +the rest of+ the skin, it is leprosy, which has broken 30
out in the burn; and the priest shall pronounce him unclean: it
26 is the mark of leprosy. But if the priest look at it, and there
be no white hair in the bright spot, and it be not lower than
+the rest of+ the skin, but have become faded, the priest shall con-
27 fine him seven days; and the priest shall look at him the seventh 35
day; if it be then spread in the skin, the priest shall pronounce
28 him unclean: it is the mark of leprosy. But if the bright spot stay
in its place, and be not spread in the skin, but have become
faded, it is the rising of the burn, and the priest shall pronounce
him clean; for it is the scar of the burn.



Leviticus

To face p. 22

PALESTINIAN LEPERS

(See p. 106, No. 3)

And when a man or a woman has a mark on the head or 13, 29
 on the beard, the priest shall look at the mark; and if it be 30
 seen to be lower than +the rest of+ the skin, and there be in it
 thin yellow hair, the priest shall pronounce him unclean: it is a
 5 scall,⁶ it is leprosy of the head or of the beard. But if the 31
 priest look at the mark of the scall, and it be seen to be not
 lower than +the rest of+ the skin, and there be no black hair⁷ in
 it, the priest shall confine +him who has+ the mark of the scall
 seven days; and on the seventh day the priest shall look at the 32
 10 mark, and if the scall be not spread, and there be in it no
 yellow hair, and the scall be seen to be not lower than +the rest
 of+ the skin, then he shall shave himself, but the scall he shall 33
 not shave; and the priest shall confine +him who has+ the scall
 seven days longer; and on the seventh day the priest shall look 34
 15 +again+ at the scall; and if the scall be not spread in the skin,
 and it be seen to be not lower than +the rest of+ the skin, the
 priest shall pronounce him clean; and he shall wash his clothes,
 and become clean. But if the scall spread in the skin, after his 35
 cleansing, the priest shall look at him; and if the scall be spread 36
 20 in the skin, the priest need not look for the yellow hair: he is
 unclean. But if the scall remain as it appeared before, and black 37
 hair be grown up there, the scall is healed: he is clean, and the
 priest shall pronounce him clean.

And when a man or a woman has in the skin bright spots, 38
 25 bright white spots, the priest shall look; and if the bright spots 39
 in the skin be of a dull white, it is a tetter, which has broken
 out in the skin: he is clean.⁸

And if a man lose the hair of his head, he is bald; yet he 40
 is clean. And if he lose the hair from the front part of his head, 41
 30 he is forehead-bald; yet he is clean. But if there be on the bald 42
 head, or the bald forehead, a reddish-white mark, it is leprosy
 breaking out on his bald head, or his bald forehead. Then the 43
 priest shall look at him; and if the rising caused by the mark
 be reddish-white on the bald head, or on the bald forehead,
 35 resembling leprosy in the skin, he is a leprous man, he is unclean; 44
 the priest shall pronounce him unclean; the mark is on his head.

And when a man has the mark of leprosy upon him, his 45
 clothes shall be rent, and the hair of his head shall hang loosely,
 and he shall cover his moustache,⁹ and shall cry: Unclean! Unclean!
 40 All the days during which the mark is on him, he shall be unclean; 46
 +and because+ he is unclean, he shall dwell alone, his abode shall
 be outside the camp.¹⁰

13, 47 And when the mark of leprosy is in a garment,¹¹ either in a
 48 woollen garment, or in a linen garment; either in the *warpi* or in
 the *woofi*,¹² whether these be of linen, or of wool; either in a
 49 skin, or in anything made of skin; if the mark be greenish or
 reddish in the garment, or in the skin, or in the *warpi*, or in the *woofi*,⁵
 or in the article made of skin, it is the mark of leprosy,
 50 and it shall be shown to the priest; and the priest shall look at
 the mark, and shut up *that which has* the mark seven days;
 51 and he shall look at the mark on the seventh day; and if the mark
 be spread in the garment, or in the *warpi*, or in the *woofi*, or in ¹⁰
 the skin, whatever be the purpose for which the skin is used, the
 52 mark is malignant leprosy: it is unclean. And he shall burn the
 garment, or the *warpi*, or the *woofi*, whether it be of wool, or
 of linen, or the article of skin, on which the mark is; for it is
 53 malignant leprosy: it shall be burnt with fire. But if the priest ¹⁵
 look, and the mark be not spread in the garment, or in the
 54 *warpi*, or in the *woofi*, or in the article made of skin, then the
 priest shall command that they wash the thing in which the mark
 55 is, and he shall shut it up seven days more; and the priest shall
 look, after the mark is washed; and if the mark have not changed ²⁰
 its color, though it be not spread, it is unclean; thou shalt burn
 it with fire; it has eaten into the stuff, whether the bareness be on
 56 the inside or on the outside. But if the priest look, and the
 mark have become faded after it has been washed, he shall tear
 it out of the garment, or out of the skin, or out of the *warpi*, ²⁵
 57 or out of the *woofi*; and if it appear still in the garment, or in
 the *warpi*, or in the *woofi*, or in the article made of skin, it
 is breaking out afresh; thou shalt burn with fire that in which
 58 the mark is *found*. But if the mark disappear from the garment,
 or from the *warpi*, or from the *woofi*, or from the article of skin, ³⁰
 when thou hast washed it, it shall be washed a second time, and
 shall become clean.

59 This is the law of the mark of leprosy in a garment of wool
 or of linen, whether it be in the *warpi*, or in the *woofi*, or in
 any article made of skin, *showing when* to pronounce it clean, ³⁵
 and when to pronounce it unclean.

14, 1. 2 And JHVH said to Moses: This shall be the law of the leper
 in the day when he is cleansed: he shall be brought to the priest;
 3 and the priest shall go out of the camp; and the priest shall look,
 4 and if the mark of leprosy be healed in the leper, the priest shall ⁴⁰

command that for him who is to be cleansed two living clean 14
birds be taken with cedar wood, and scarlet,¹³ and hyssop;¹⁴ and 5
the priest shall command one of the birds to be killed in an
earthen vessel over 'living'¹⁵ water; he shall then take the living 6
5 bird, with the cedar wood, and the scarlet, and the hyssop, and
shall dip them and the living bird in the blood¹⁶ of the bird
that was killed over the living water; and +this blood+ he shall 7
sprinkle seven times on him who is to be cleansed from the
leprosy, and shall pronounce him clean, and shall set free the
10 living bird in the open field.¹⁷ And he who is to be cleansed 8
shall wash his clothes, and shave off all his hair, and bathe him-
self in water; then he shall be clean; and after that, he may come
into the camp, but he shall remain outside his tent seven days.
And on the seventh day he shall shave all the hair off his head 9
15 and his beard and his eyebrows, in a word, all his hair he shall
shave off; and he shall wash his clothes, and bathe his body in
water; then he shall be clean.

And on the eighth day he shall take two male lambs without 10
blemish, and one ewe-lamb of a year old without blemish, and,
20 as a cereal offering, three tenth parts +of an ephah+ of fine flour
mixed with oil, and one log¹⁸ of oil. And the priest who cleanses 11
him shall set the man who is to be cleansed, together with these
things, before JHVH, at the entrance of the Tent of Meeting; and 12
the priest shall take one of the male lambs, and offer it, with
25 the log¹⁸ of oil, as a guilt-offering,¹⁹ and wave them both as a
wave-offering before JHVH; then the male lamb shall be killed in the 13
place where <they> kill the sin-offering and the burnt-offering, in the
place of the sanctuary; for the guilt-offering, like the sin-offering,
belongs to the priest, and is most holy; and the priest shall take 14
30 some of the blood of the guilt-offering, and shall put it on the
tip of the right ear of him who is to be cleansed, and on the
thumb of his right hand, and on the great toe of his right foot;²⁰
and the priest shall take some of the log¹⁸ of oil, and pour it in 15
the palm of his own left hand; and the priest shall dip his right 16
35 +fore+finger in the oil that is in his left hand, and shall sprinkle
the oil with his finger seven times before JHVH; and of the rest 17
of the oil that is in his hand the priest shall put some on the
tip of the right ear of him who is to be cleansed, and on the
thumb of his right hand, and on the great toe of his right foot,
40 upon²¹ the blood of the guilt-offering; and the rest of the oil that 18
is in the priest's hand he shall put on the head of him who is

14 to be cleansed. Thus the priest shall make atonement for him before
19 JHVH. And the priest shall offer the sin-offering, and make atone-
ment for him who is to be cleansed, because of his uncleanness;
20 and afterwards he shall kill the burnt-offering; and the priest shall
offer up the burnt-offering and the cereal offering upon the altar. 5
Thus the priest shall make atonement for him, and he shall be clean.

And if he be poor, and his means do not suffice for this, he shall take one male lamb as a guilt-offering to be waved to make atonement for him, and one tenth ^{of an ephah} of fine flour mixed with oil as a cereal offering, and a log¹⁸ of oil, and two turtle-doves, or two young pigeons, according as his means allow; and the one shall be a sin-offering, and the other a burnt-offering. And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the Tent of Meeting, before JHVH. And the priest shall take the lamb of the guilt-offering, and the log¹⁸ of oil, and shall wave them as a wave-offering before JHVH; and the lamb of the guilt-offering shall be killed, and the priest shall take some of the blood of the guilt-offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot; and the priest shall pour some of the oil in the palm of his own left hand; and with his right fore-finger he shall sprinkle some of the oil that is in his left hand seven times before JHVH; and some of the oil that is in his hand the priest shall put on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the ^{same} spots on which the blood of the guilt-offering is; and the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before JHVH. And he shall offer one of the turtle-doves, or of the young pigeons, in accordance with his means,* the former as a sin-offering, and the latter as a burnt-offering, with the cereal offering; and the priest shall make atonement for him who is to be cleansed before JHVH.

³² This is the law for him on whom is the mark of leprosy, ³⁵ whose means do not suffice for +the regular sacrifices at+ his cleansing.

33.34 And JHVH said to Moses and to Aaron: When you have come into the land of Canaan, which I give to you as a possession,

14,31 ^athat which his means allow

14, 53 the scarlet; but he shall let go the living bird out of the city into the open field; so shall he make atonement for the house, and it shall become clean.

54 This is the law for every kind of mark of leprosy, and for 55 . 56 a scall, and for the leprosy of a garment and of a house, and 57 for a rising, and for an eruption, and for a bright spot, showing when each of these is unclean, and when it is clean: this is the law of leprosy.

Purifications¹

required in consequence of certain natural secretions in health, and in disease, 10 both of men (2-18) and of women (19-30).—Conclusion (31-33).

15, 1. 2 **AND** JHVH said to Moses and to Aaron: Speak to the Israel-
ites, and say to them: When any man has a discharge from
3 his body,² his discharge is unclean. And his uncleanness shall con-
tinue as long as he has the discharge: whether the discharge run 15
from his body,³ or whether it be stopped so that no discharge
4 appears, he is in a state of uncleanness. Every bed on which he
who has the discharge lies, shall be unclean, and everything on
5 which he sits shall be unclean. And whoever touches the bed
shall wash his clothes, and bathe in water, and be unclean until 20
6 the evening. And whoever sits on anything on which one who has
the discharge sat shall wash his clothes, and bathe in water, and
7 be unclean until the evening. And whoever touches the body of
one who has the discharge shall wash his clothes, and bathe in
8 water, and be unclean until the evening. And if he who has the 25
discharge spit upon a man who is clean; then *the latter* shall
wash his clothes, and bathe in water, and be unclean until the
9 evening. And any saddle⁴ on which he who has the discharge
10 rides shall be unclean. And whoever touches anything that was
under him shall be unclean until the evening; and he who carries 30
any of those things shall wash his clothes, and bathe in water,
11 and be unclean until the evening.⁵ And any one whom he who
has the discharge touches, without having rinsed his hands in
water, shall wash his clothes, and bathe in water, and be unclean
12 until the evening. And the earthen vessel, which he who has the 35
discharge touches, shall be broken; and every vessel of wood shall
be rinsed in water.

13 And when he who has a discharge is cleansed of his discharge,
he shall count seven days for his cleansing, and wash his clothes,
14 and bathe his body in 'living' water, and become clean. And on 40

the eighth day he shall take two turtle-doves, or two young 15
pigeons, and come before JHVH to the entrance of the Tent of
Meeting, and give them to the priest; and the priest shall offer 15
them, one as a sin-offering, and the other as a burnt-offering. Thus
5 the priest shall make atonement for him before JHVH for his discharge.

And if any man have an emission of semen, he shall bathe 16
all his body in water, and be unclean until the evening.⁶ And 17
every garment, and every skin on which is the semen, shall be
washed with water, and be unclean until the evening. And if a 18
10 man lie with a woman so as to have an emission of semen, they
shall both bathe themselves in water, and be unclean until the
evening.

And if a woman have a discharge, and the discharge from 19
her body be blood, she shall be in +a state of+ impurity seven
15 days; and whoever touches her shall be unclean until the evening.
And everything on which she lies, +while+ in her impurity, shall be 20
unclean; everything also on which she sits shall be unclean.
And whoever touches her bed shall wash his clothes, and bathe 21
himself in water, and be unclean until the evening. And who- 22
20 ever touches anything on which she sits shall wash his clothes,
and bathe himself in water, and be unclean until the evening.
And if the thing which he touches be on the bed, or on any- 23
thing on which she sits, he shall be unclean until the evening.⁷
And if any man lie with her, so that her impurity come upon 24
25 him, he shall be unclean seven days,⁸ and every bed on which
he lies shall be unclean.

And if a woman have a discharge of blood for many days, 25
not in the time of her +monthly+ impurity, or if she have a dis-
charge lasting beyond the time of her +monthly+ impurity, during
30 all the days of her unclean discharge she shall be as in the days
of her +monthly+ impurity; she is unclean. Every bed on which 26
she lies all the days of her discharge shall be to her as the bed
of her +monthly+ impurity; and everything on which she sits shall
be unclean, as the uncleanness of her +monthly+ impurity. And 27
35 whoever touches those things shall be unclean, and shall wash his
clothes, and bathe himself in water, and be unclean until the
evening. But if she be cleansed of her discharge, she shall count 28
seven days, and after that she shall become clean. And on the 29
eighth day she shall take two turtle-doves, or two young pigeons,
40 and bring them to the priest, to the entrance of the Tent of
Meeting. And the priest shall offer one as a sin-offering, and the 30

15 other as a burnt-offering; thus the priest shall make atonement for her before JHVH for her unclean discharge.

31 Thus shall you keep the Israelites apart from their uncleanness, lest they die in their uncleanness, through their defiling of my tabernacle that is in the midst of them.⁹ 5

32 This is the law of the man who has a discharge, and of him who has an emission of semen, so that he becomes unclean thereby, 33 and of the woman who is unwell with her +monthly+ impurity, and of those who have an +inflammatory+ discharge, whether men or women, and of the man who lies with a woman who is unclean. 10



The Ceremonial of the Great Day of Atonement.¹

16,1 AND JHVH spoke to Moses, after the death of the two sons
2 of Aaron when they drew near before JHVH, and died; and JHVH said to Moses: Speak to thy brother Aaron, that he do not come at all times into the holy place within the curtain, before 15 the mercy-seat² which is on the ark, lest he die; for I appear 3 in the cloud upon the mercy-seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a 4 ram for a burnt-offering. He shall clothe himself in a holy linen coat, and shall put on linen breeches, and shall be girded with 20 a linen sash, and shall have a linen turban wound +about his head+;³ they are holy garments; and he shall bathe his body in 5 water before putting them on. And he shall take from the congregation of the Israelites two male goats for a sin-offering, 6 and one ram for a burnt-offering. And Aaron shall bring the 25 bullock of the sin-offering, which is for himself, and shall make 7 atonement for himself, and for his house. And he shall take the two goats, and set them before JHVH at the entrance of the Tent 8 of Meeting. And Aaron shall cast lots upon the two goats; one 9 lot for JHVH, and the other lot for Azazel.⁴ And Aaron shall 30 bring the goat upon which the lot fell for JHVH, and offer it as 10 a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before JHVH, in order that +Aaron+ may make atonement for it,⁵ to send it away for Azazel into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which 35 is for himself, and shall make atonement for himself, and for his

house; and he shall kill the bullock of the sin-offering which is **16**
 for himself; and he shall fill his censer with coals of fire from **12**
 the altar⁶ before JHVH, and his hands with sweet incense beaten
 small, and shall bring it within the curtain; and he shall put **13**
5 the incense on the fire before JHVH, that the cloud of incense may
 cover the mercy-seat on the Testimony,⁷ that he die ñot;⁸ and he **14**
 shall take some of the blood of the bullock, and sprinkle it with
 his finger on the front of the mercy-seat which faces eastward; and
 also before the mercy-seat⁹ shall he sprinkle the blood with his
10 finger seven times.

And he shall kill the goat of the sin-offering, that is for the **15**
 people, and bring its blood within the curtain, and do with its
 blood as he did with the blood of the bullock, and sprinkle it
 upon the mercy-seat, and in front of the mercy-seat; and he **16**
15 shall make atonement for the holy place,¹⁰ on account of the
 uncleannesses of the Israelites, and on account of their transgres-
 sions, whatever they may be; and so shall he do +also+ for the
 Tent of Meeting,¹¹ that abides among them in the midst of their
 uncleannesses. And no man shall be in the Tent of Meeting when **17**
20 he goes in to make atonement in the holy place, until he comes
 out; and so shall he make atonement for himself, and for his
 household, and for all the assembly of Israel. Then he shall **18**
 go out to the altar which stands before JHVH,¹² and make atone-
 ment for it; and he shall take some of the blood of the bullock,
25 and of the blood of the goat, and put it on the horns of the
 altar all around. And he shall sprinkle some of the blood **19**
 upon it with his finger seven times, and cleanse it, and sanctify
 it from the uncleannesses of the Israelites.

And when he has made an end of atoning for the holy **20**
30 place, and the Tent of Meeting, and the altar, the live goat shall
 be brought; and Aaron shall lay both his hands on the head of **21**
 the live goat, and confess¹³ over it all the iniquities of the Israel-
 ites, and all their transgressions, whatever they may be; and he
 shall put them on the head of the goat, and shall send it away
35 by the hand of a man who is in readiness into the wilderness;¹⁴
 and the goat shall bear upon itself all their iniquities into a soli- **22**
 tary land;¹⁵ and he shall let go the goat in the wilderness.

And Aaron shall come into the Tent of Meeting, and shall **23**
 put off the linen garments, which he put on when he went into
 the holy place, and shall leave them there; and he shall bathe his **24**
40 body in water in a holy place, and put on his +other+ garments:

16 then he shall come out, and offer his burnt-offering, and the burnt-offering of the people, and make atonement for himself, and for the people.

25 And the fat of the sin-offering he shall consume in sweet smoke
26 upon the altar. And he who let go the goat for Azazel shall wash 5
his clothes, and bathe his body in water, and afterwards he may
27 come into the camp. And the bullock of the sin-offering, and the
goat of the sin-offering, whose blood was brought in to make
atonement in the holy place, shall be carried outside the camp;
and their skins, and their flesh, and their dung shall be burnt with 10
28 fire. And he who burns them shall wash his clothes, and bathe
his body in water, and afterwards he may come into the camp.

29 And it shall be an everlasting statute for you: in the seventh
month, on the tenth day of the month, you shall mortify your-
selves,¹⁶ and shall do no work at all, whether it be the native 15
30 or the stranger who sojourns among you; for on this day shall
atonement be made for you, to cleanse you; you shall be
31 cleansed from all your sins before JHVH. It is a sabbath of com-
plete rest¹⁷ for you, and you shall mortify yourselves: it is an
32 everlasting statute. And the priest, who shall be anointed, and 20
installed as priest in his father's stead, shall make the atonement,
33 and shall put on the holy linen garments: and he shall make
atonement for the holy sanctuary;¹⁴ and he shall make atonement
for the Tent of Meeting, and for the altar; and he shall make
atonement for the priests, and for all the people of the assembly. 25
34 And this shall be an everlasting statute for you, that atonement
be made for the Israelites, +to cleanse them+ from all their sins
once every year.

And he did as JHVH commanded Moses.¹⁸



17, 13 And if any man of the House of Israel, or of the strangers sojourning among them, take in hunting any beast or bird that may be eaten, he shall pour out its blood,¹⁴ and cover it with
14 dust. For the soul of all flesh is contained in its blood; therefore I have said to the Israelites: You shall not partake of the blood of any kind of flesh; for the soul¹³ of all flesh is its blood; whoever partakes of it shall be cut off.

15 And every person who eats that which dies of itself, or that which is torn by beasts, whether he be a native or a stranger,¹⁵ shall wash his clothes, and bathe himself in water, and be
16 unclean until the evening; then he shall become clean. But if he do not wash his clothes and bathe his body, he shall bear the consequences of his iniquity.

Prohibition of Unlawful Marriages, Unchastity,

and Worship of Molech (1-23).—Hortatory Conclusion (24-30).

15

18, 1. 2 AND JHVH said to Moses: Speak to the Israelites, and say
3 to them:¹ I am JHVH, your God. Like the doings of the land of Egypt, where you dwelt, you shall not do; and like the doings of the land of Canaan, whither I am bringing you, you
4 shall not do, nor shall you follow their statutes. My ordinances shall you perform, and my statutes shall you keep, to follow
5 them: I am JHVH, your God. And you shall keep my statutes, and my ordinances, which if a man do, he shall live by² them: I am JHVH.

6 None of you shall approach to any that are near of kin³ to
7 him, to uncover their nakedness:⁴ I am JHVH. The nakedness of thy father, and the nakedness of thy mother, thou shalt not uncover;⁵ it is thy mother, thou shalt not uncover her nakedness. The nakedness of thy father's wife thou shalt not uncover;
9 it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad⁶—their nakedness thou shalt not
10 uncover. The nakedness of thy son's daughter, or of thy daughter's daughter⁷—their nakedness thou shalt not uncover; for their nakedness is thine own. The nakedness of thy father's wife's⁸ daughter,
11 begotten of thy father, who is thy sister—thou shalt not uncover
12 her nakedness. Thou shalt not uncover the nakedness of thy father's sister; she is thy father's near kinswoman. Thou shalt
13 not uncover the nakedness of thy mother's sister; for she is thy

mother's near kinswoman. Thou shalt not uncover the nakedness 18, 14
 of thy father's brother, thou shalt not approach his wife; she is
 thy aunt.⁹ Thou shalt not uncover the nakedness of thy daughter- 15
 in-law; she is thy son's wife; thou shalt not uncover her nakedness.
 5 Thou shalt not uncover the nakedness of thy brother's wife;¹⁰ it 16
 is thy brother's nakedness. Thou shalt not uncover the nakedness 17
 of a woman and her daughter; thou shalt not take her son's
 daughter, or her daughter's daughter, to uncover her nakedness;
 they are <thy> near kinswomen; it is unchastity.¹¹ And thou shalt 18
 10 not take a wife in addition to her sister, to be her rival,¹² to
 uncover her nakedness, beside the first in her life-time.

And thou shalt not approach a woman to uncover her naked- 19
 ness, as long as she is impure through her 'monthly' uncleanness.
 And thou shalt not lie carnally with thy neighbor's wife, to defile 20
 15 thyself with her. And thou shalt not give any of thy seed to 21
 make them pass through¹³ 'the fire' to Molech, nor shalt thou
 profane the name of thy God: I am JHVH. Thou shalt not lie 22
 with a man, as with a woman; it is abomination. And thou 23
 shalt not lie carnally with any beast to defile thyself with it; nor
 20 shall any woman stand before a beast, to lie down 'to it'; it is
 unnatural.¹⁴

Do not defile yourselves in any wise herein; for with all these 24
 things the nations are defiled which I am casting out before you;
 and the land became defiled, and I visited¹⁵ its iniquity upon it, and 25
 25 the land vomited forth its inhabitants. But keep my statutes and 26
 my ordinances, and do not any of these abominations, either the
 native, or the stranger sojourning among you; for all these 27
 abominations have the men of the land done, who were before
 you, and the land became defiled; lest the land vomit you forth 28
 30 also, when you defile it, as it vomited forth the nation-<s> that were
 before you. For every one who does any of these abominations 29
 shall be cut off from among his people. But keep my charge, that 30
 you do not any of the abominable customs, which were done
 before you, and that you do not defile yourselves therewith: I am
 35 JHVH, your God.

Religious and Moral Duties of the Israelites.

AND¹ JHVH said to Moses: Speak to all the congregation of 19, 1. 2
 the Israelites, and say to them: You shall be holy; for
 I JHVH, your God, am holy. You shall fear every man his 3

19 mother, and his father, and you shall keep my sabbaths: I am JHVH, your God.

4 Do not regard unreal gods;² nor make for yourselves molten gods: I am JHVH, your God.

5 And when you offer a sacrifice of peace-offerings to JHVH, 5
6 you shall offer it so that you may be accepted. It shall be eaten on the same day that you offer it, or on the following day;³ and if any of it remain—until the third day, it shall be
7 burnt with fire. And if it be eaten on the third day, it is refuse;
8 it shall not be accepted; but every one who eats it shall bear 10
+the consequences of+ his iniquity, because he has profaned a holy thing of JHVH's; and that person⁴ shall be cut off from his father's kin.

9 And when you reap the harvest of your land, thou shalt not wholly reap the corners of thy field; nor shalt thou gather 15
10 the gleaning of thy harvest. And thou shalt not glean thy vineyard, nor gather the scattered fruit of thy vineyard; thou shalt leave it for the poor and for the stranger: I am JHVH, your God.

11 You shall not steal; nor shall you deal falsely, or lie to one 20
12 another. And you shall not swear by my name falsely, so as to profane the name of thy God: I am JHVH.

13 Thou shalt not defraud thy neighbor, or rob him; the wages of a hired servant shall not remain with thee all night until the morning. 25

14 Thou shalt not curse the deaf, or put a stumbling-block before the blind, but thou shalt fear thy God: I am JHVH.

15 You shall do no unrighteousness in judgment: thou shalt neither favor the person of the poor, nor respect the person of 30
16 the mighty; but in justice shalt thou judge thy neighbor. Thou shalt not go up and down as a tale-bearer among thy father's kin; nor shalt thou seek to have the blood of thy neighbor shed:⁵ I am JHVH.

17 Thou shalt not hate thy brother in thy heart; thou shalt 35
18 warn thy neighbor, and not incur sin⁶ on his account. Thou shalt not take vengeance, or bear any grudge against the members of thy people; but thou shalt love thy neighbor as thyself: I am JHVH.

19 You shall keep my statutes. Thou shalt not let thy cattle breed with a different kind;⁷ thou shalt not sow thy field with 40
different kinds of seeds; and thou shalt not wear a garment made of different stuffs, a mixed cloth.⁸

And⁹ if any man lie carnally with a woman, who is a bond- 19, 20
 maid, legally secured¹⁰ to another man, and who has not been
 redeemed or received her freedom,¹¹ there shall be a judicial
 inquiry;¹² but they shall not be put to death, because she was
 5 not free. And¹³ the man shall bring to JHVH to the entrance of 21
 the Tent of Meeting a ram as a guilt-offering. And the priest shall 22
 make atonement for him with the ram of the guilt-offering before
 JHVH for the sin which he has committed; and he shall be for-
 given for the sin which he has committed.

10 And when you come into the land, and plant any kind of 23
 tree for food, you shall treat its fruit as 'uncircumcised:' three
 years shall it be held by you to be uncircumcised; it shall not
 be eaten.¹⁴ And in the fourth year all the fruit of it shall be 24
 holy, a praise-offering¹⁵ to JHVH. But in the fifth year you may 25
 15 eat of the fruit of it, that it may continue to yield to you its
 increase: I am JHVH, your God.

You shall not eat anything with the blood; nor shall you 26
 observe omens,¹⁶ or practice soothsaying.¹⁷

You shall not round off the corners of your hair;¹⁸ nor 27
 20 shalt thou disfigure the corners of thy beard. You shall not 28
 make any incisions in your skin for the dead;¹⁹ nor shall you
 tattoo any marks upon you:²⁰ I am JHVH.

Do not prostitute thy daughter, to make her a harlot; lest 29
 the land fall into harlotry, and become full of unchastity.

25 You shall keep my sabbaths, and reverence my sanctuary: 30
 I am JHVH.

Do not regard ghosts or familiar spirits;²¹ do not consult 31
 them to be defiled by them: I am JHVH, your God.

Thou shalt rise up before the hoary head, and honor the 32
 30 person of an old man, and thou shalt fear thy God: I am JHVH.

And if a stranger sojourn with thee in your land, you shall 33
 not do him wrong. The stranger sojourning with you shall be 34
 to you as the native among you, and thou shalt love him as
 thyself;²² for you were strangers in the land of Egypt:²³ I am
 35 JHVH, your God.

You shall do no unrighteousness in judgment, or with rule, 35
 or with weight, or with measure. Just balances, just weights, 36
 a just ephah, and a just hin,²⁴ shall you have: I am JHVH, your
 God, who brought you out of the land of Egypt. Observe there- 37
 40 fore all my statutes, and all my ordinances, and do them: I am
 JHVH.

Penalties for the Offenses proscribed in c. 18.

Penalties for Molech worship and necromancy (1-7); for unlawful marriages and unchastity (8-21); Hortatory conclusion (22-26).—Appendix on necromancy (27).

20, 1.2 **AND** JHVH said to Moses: And thou shalt say to the Israel- 5
Aites: Any man¹ of the Israelites, or of the strangers sojourning
in Israel, who gives any of his seed to Molech, shall be put
3 to death; the people of the land shall stone him. I also will
set my face against that man, and will cut him off from among
his people; because he has given of his seed to Molech, to defile 10
4 my sanctuary, and to profane my holy name. And if the
people of the land shut their eyes to that man's doings, when
he gives any of his seed to Molech, and do not put him to
5 death; then will I set my face against that man, and against
his family, and will cut him off, and all that follow after him, 15
to go in faithlessness after Molech, from among their people.
6 And² if there be any one who regards ghosts or familiar spirits,
to go in faithlessness after them, I will set my face against that
7 person, and will cut him off from among his people. And you
shall sanctify yourselves, and be holy: for I am JHVH, your God. 20
8 And you shall keep my statutes, and do them: I am JHVH
9 who sanctifies you. For any man who curses his father or his
mother, his blood shall be upon him.³ And if a man commit
10 adultery with the wife of^a his neighbor, the adulterer as well as 25
11 the adulteress shall be put to death. And a man who lies with
his father's wife has uncovered his father's nakedness; both of
them shall be put to death, their blood shall be upon them.
12 And if a man lie with his daughter-in-law, both of them shall
be put to death; they have done what is unnatural, their blood 30
13 shall be upon them. And if a man lie with a man, as with a
woman, both of them have committed an abomination; they shall
14 be put to death, their blood shall be upon them. And if a
man take a wife and her mother, it is unchastity; they shall be
burnt with fire, both he and they, that there be no unchastity 35
15 among you. And if a man lie carnally with a beast, he shall
16 be put to death, and you shall kill the beast. And if a woman
approach any beast, to lie down with it, thou shalt kill the woman,

20, 10 ^aa man, commit adultery with the wife of⁴

Regulations respecting the Priests.

Regulations touching the domestic life of the priest (1-9), and of the chief priest (10-15); their necessary freedom from bodily defects (16-24).

- 21, 1 **AND** JHVH said to Moses: Speak to the priests, the sons of Aaron, and say to them:¹ No priest shall defile himself² for 5
 2 any one who is dead among his kinsfolk,³ except for his nearest kin, for his mother, and for his father, and for his son, and
 3 for his daughter, and for his brother; also he may defile himself for his sister, a virgin, who is near to him,⁴ and has had
 4 no husband. He shall not defile himself⁵ among his kins- 10
 5 folk, so as to profane himself. They shall not make a bald spot upon their head,⁶ or shave off the corners of their beard,
 6 or make any incisions in their skin. They shall be holy to their God, and not profane the name of their God; for the offerings made by fire to JHVH, the bread⁷ of their God, they do 15
 7 offer; therefore they must be holy. *<A priest>* shall not take *<as a wife>* a woman who is a harlot, or dishonored;⁸ nor shall *<he>* take a woman divorced from her husband; for he is holy to
 8 his God. Thou shalt sanctify him, therefore; for he offers the food of thy God; he shall be holy to thee; for I, JHVH, who 20
 9 sanctifies *<them>*, am holy. And if the daughter of a priest profane herself by playing the harlot, she profanes her father; she shall be burnt with fire.
- 10 And the priest who is chief among his brethren,⁹ upon whose head the anointing oil has been poured, and who has been 25
 installed to put on the garments, shall not suffer the hair of his
 11 head to hang loosely, or rend his clothes; nor shall he go in to any dead bod-y>, or defile himself for his father, or for
 12 his mother; nor shall he go out of the sanctuary, or profane the sanctuary of his God; for the consecration conferred by 30
 13 the anointing oil of his God is upon him: I am JHVH. And he
 14 shall take a wife in her virginity. A widow, or a divorced woman, or a dishonored woman, *<or>* a harlot, he shall not take; but a
 15 virgin of his own father's kin¹⁰ shall he take to wife. And he shall not profane his family among his father's kin; for I am 35
 JHVH who sanctifies him.
- 16, 17 And JHVH said to Moses: Say to Aaron:¹¹ Whoever he be
 of thy seed¹² throughout all their generations who has a blemish,
 18 he shall not approach to offer the bread of his God. For no one who has a blemish shall do this: no one who is blind, or lame, 40

22, 10 No layman⁴ shall eat of a holy thing; a settler residing with
 11 a priest, or a hired servant, shall not eat of a holy thing. But
 a slave whom a priest buys with his money, may eat of it; and
 <such as are> born in his house may <always> eat of his bread.
 12 And if a priest's daughter be married to a layman, she shall not 5
 13 eat of the oblation of the holy things. But if a priest's daughter
 be a widow, or divorced, and have no child,⁵ and have returned
 to her father's house, as in her youth, she may eat of her father's
 14 bread; but no layman shall eat of it. And if a man eat of a
 holy thing inadvertently, he shall add a fifth part to it,⁶ and shall 10
 15 give the holy thing to the priest. And <the priests> shall not
 profane the holy things of the Israelites, which they set apart
 16 to JHVH, so as to cause them to bear the iniquity that brings
 guilt, when they eat their holy things: I am JHVH, who sanctifies
 them. 15

17, 18 And JHVH said to Moses: Speak to Aaron, and to his sons,
 and to all the Israelites, and say to them: If any man of the
 House of Israel, or of the strangers⁷ in Israel, bring his offering,
 whether it be any of the vows, or any of the freewill-offerings,⁸
 19 which are brought to JHVH as a burnt-offering; in order that you 20
 may be accepted, <you shall offer> a male without blemish, of the
 20 oxen, of the sheep, or of the goats. But whatever has a blemish,
 21 you shall not bring; for it shall not be accepted for you. And
 if any man bring a sacrifice of peace-offerings to JHVH to fulfil
 a vow, or for a freewill-offering, of the herd or of the flock, it 25
 must be perfect to be accepted; there must be no blemish in it.
 22 <Animals that are> blind, or broken, or maimed, or that have
 sores,⁹ or are itchy, or scabbed, you shall not offer to JHVH, or
 23 make of them an offering by fire <on> the altar to JHVH. A bul-
 lock or a lamb that has anything too long¹⁰ or too short¹¹ thou 30
 mayest offer as a freewill-offering, but for a vow it cannot be
 24 accepted. That which has <the testicles> bruised, or crushed, or
 broken, or cut, you shall not offer to JHVH, nor shall you sacrifice
 25 <such animals>¹² in your land. Nor shall you offer any of these
 from the hand of a foreigner as the food of your God; because 35
 their corruption is in them, there is a blemish in them: they shall
 not be accepted for you.

26, 27 And JHVH said to Moses: When a bullock, or a sheep, or
 a goat, is born, it shall be seven days under its dam; and from
 the eighth day and after, it may be accepted as an oblation to 40
 be offered by fire to JHVH.

And whether it be cow or ewe, you shall not kill it and its 22, 28
young both on one day.

And when you offer a sacrifice of thanksgiving¹³ to JHVH, 29
you shall sacrifice it that you may be accepted. On the same 30
5 day it shall be eaten; you shall leave none of it until the morning:
I am JHVH.

And you shall keep my commandments, and do them: I am 31
JHVH. And you shall not profane my holy name; but I will be 32
sanctified among the Israelites: I am JHVH who sanctifies you, 33
10 who brought you out of the land of Egypt, to be your God:
I am JHVH.

A Festal Calendar.

The Sabbath (3); the Feast of the Passover (4. 5); the Feast of Unleavened Cakes
(6-8), with the offering during it of the first-fruits of the wheat harvest (9-14);
15 the Feast of Weeks (15-22); New Year's Day (23-25); the Day of Atonement
(26-32); the Feast of Booths (33-36. 39-43); Subscriptions (37. 38. 44).

AND¹ JHVH said to Moses: *Speak to the Israelites, and 23, 1. 2*
say to them: These are the appointed seasons² of JHVH,
which you shall proclaim to be holy religious meetings,³ my
20 *appointed seasons.*

Six days shall work be done; but on the seventh day is a 3
sabbath of complete rest,⁴ a holy religious meeting; you shall do
no work at all; it is a sabbath to JHVH in all your dwellings.

25 *These are the appointed seasons of JHVH, holy religious 4*
meetings, which you shall proclaim in their appointed season.

In the first month⁵ on the fourteenth day of the month 5
towards evening⁶ is the passover⁷ of JHVH.

And on the fifteenth day⁸ of the same month is the feast 6
30 *of unleavened cakes to JHVH; seven days you shall eat unleavened*
cakes. On the first day you shall have a holy religious meeting, 7
you shall do no servile work.⁹ And you shall bring an offering 8
made by fire to JHVH for seven days; on the seventh day is a
holy religious meeting; you shall do no servile work.

35 *And JHVH said to Moses: Speak to the Israelites, and say 9. 10*
to them: When you have come into the land which I am giving
you,¹⁰ and reap the harvest of it, you shall bring a sheaf of the
first-fruits of your harvest¹¹ to the priest; and he shall wave the 11
sheaf before JHVH, that you may be accepted; on the day fol-
40 *lowing the sabbath¹² the priest shall wave it. And on the day 12*
when you wave the sheaf, you shall offer a male lamb without

blemish, a year old, as a burnt-offering to JHVH. And¹³ its cereal offering shall be two tenth parts of an ephah of fine flour mixed with oil, an offering made by fire to JHVH for a sweet savor; and its drink-offering shall be of wine, the fourth part of a hin. And you shall eat neither bread, nor roasted grain,¹⁴ nor early ears,¹⁵ until that very day, until you have brought the offering of your God; it is an everlasting statute for you and for your descendants in all your dwellings.

And you shall count from the day following the sabbath, from the day that you bring the sheaf of the wave-offering,—seven sabbaths shall there be complete; until the day following the seventh sabbath shall you count fifty days; and you shall present a new cereal offering to JHVH. You shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven,¹⁶ as first-fruits for JHVH. And you shall present with the bread¹⁷ an offering made by fire yielding a sweet savor to JHVH,¹⁸ and two male lambs a year old as a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits as a wave-offering before JHVH;¹⁹ they shall be holy to JHVH for the priest.²⁰ And you shall make proclamation on that very day, and there shall be a holy religious meeting for you: you shall do no servile work; it is an everlasting statute in all your dwellings for you and for your descendants.

And when you reap the harvest of your land, thou shalt not wholly reap the corners of thy field, nor shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor, and for the stranger:²⁰ I am JHVH, your God.

And JHVH said to Moses: Say to the Israelites: In the seventh month, on the first day of the month,²¹ there shall be a complete rest for you, a day of remembrance²² made by blowing of horns, a holy religious meeting. You shall do no servile work, and you shall bring an offering made by fire to JHVH.

And JHVH said to Moses: Surely²³ on the tenth day²⁴ of this seventh month, which is the day of atonement,²⁵ you shall have

23, 18 "seven lambs without blemish, a year old, and one young bullock, and two rams; they shall be a burnt-offering to JHVH, with their cereal offering, and their drink-offering

✻

19 ^B and you shall offer one male goat as a sin-offering

*

20 " with two lambs

If thy brother grow poor, and sell some of his possession, **25**, **25** his kinsman¹⁵ who is next to him shall come, and redeem that which his brother has sold. And if a man have no one to **26** redeem it, and he become rich and find sufficient *+means+* to **27** redeem it, then let him count the years since its sale, and **27** refund the remainder¹⁶ to the man to whom he sold it, and return to his possession. But if he have not sufficient to recover **28** it for himself, then that which he has sold shall remain in the hand of the purchaser until the year of the jubilee; and it shall **to** be released in the jubilee, and he shall return to his possession.¹⁷

And if a man sell a dwelling house in a walled city, he shall have the right of redemption for a whole year after it has been sold; for a year he shall retain the right of redemption. And if it be not redeemed within the space of a year, the house that is in the walled city shall be assured in perpetuity to him who bought it, to him and to his descendants: it shall not be released in the jubilee. But the houses of the villages which have no wall around them, shall be reckoned as belonging to the fields of the country: the right of redemption shall be retained for them, and they shall be released in the jubilee. But in the case of houses in the cities which are the hereditary possession of the Levites, the Levites shall have a perpetual right of redemption. And if one of the Levites do not redeem it, the house that was sold in the city of their hereditary possession shall be released in the jubilee; for the houses in the cities of the Levites are their hereditary possession among the Israelites. But the fields in the pasture land of their cities may not be sold; for that is their perpetual possession.

And if thy brother grow poor, and fall into poverty with thee, thou shalt support him^{a, 20} and he shall live with thee. Take of him no usury or interest,²¹ but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor give him thy food at interest. I am JHVH, your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

And if thy brother grow poor with thee, and sell himself 39
to thee, thou shalt not make him serve as a bondservant: as a 40
hired servant, and as a settler, shall he be with thee: he shall
serve with thee to the year of the jubilee;²² then shall he be 41

25 released by thee, he and his children with him; and he shall return to his own family, and to the possession of his fathers shall he
42 return. For they are my servants, whom I brought out of the
43 land of Egypt; they shall not be sold as bondmen. Thou shalt
44 not rule over him with rigor; but thou shalt fear thy God. And 5
any bondman, or bondmaid, whom you may have, you shall
45 buy of the nations that are round about you. You may buy them
likewise of the children of the settlers who sojourn among you,
and of their families that are with you, that have been begotten
46 in your land; and they may be your possession. And you may
make them an inheritance for your children after you, to hold
for a possession; you may make them serve as your bondmen for
ever; but over your brethren, the Israelites, you shall not rule,
one over another, with rigor.

47 And if a stranger or settler with thee become rich, and thy 15
brother beside him grow poor, and sell himself to the stranger
48 ~~or~~ settler with thee, or to the stock of the stranger's family,
49 he may be redeemed after he has sold himself: one of his
brothers may redeem him; or his uncle, or his uncle's son, may
redeem him; or any who is near of kin to him of his family 20
may redeem him; or if he become rich, he may redeem himself.
50 And he shall reckon with his purchaser from the year that he
sold himself to him to the year of the ~~next~~ jubilee; and the
price of his release shall be according to the number of years;
51 on the terms of a hired servant shall he be with him.²³ If there 25
be yet many years, in proportion to them he shall give back
the price of his redemption out of the money that he was bought
52 for. And if there remain but few years to the year of the
jubilee, he shall reckon with his master; according to his years
of service ~~still unexpired~~ he shall give back the price of his 30
53 redemption. As a servant hired by the year shall he be with
54 him: he shall not rule with rigor over him in thy sight. And if
he be not redeemed in any of these ~~ways~~, he shall be released
55 in the year of the jubilee, he and his children with him. For
to me the Israelites are servants; they are my servants whom 35
I brought out of the land of Egypt: I am JHVH, your God.

Hortatory Conclusion

against Idolatry (1.2).—Hortatory Conclusion to the Law of Holiness:—blessings promised for obedience (3-13); punishments threatened for disobedience (14-39); restoration promised to the penitent (40-45).—Subscription (46).

5 **Y**OU shall not make for yourselves any idols,¹ or erect for 26,1
yourselves a carved image, or a pillar,² or set any figured³
stone in your land, to bow down to it: for I am JHVH, your
God. You shall keep my sabbaths, and reverence my sanctuary: 2
I am JHVH.

10 If⁴ you follow my statutes, and keep my commandments, and 3
do them, then I will give you your rains in their seasons, and 4
the land shall yield its increase, and the trees of the field shall
yield their fruit.⁵ And your threshing shall last to the vintage, 5
and the vintage shall last to the sowing time; and you shall eat
15 your bread to the full, and dwell in your land securely. And 6
I will give peace in the land, and you shall lie down, and
none shall make you afraid; and I will cause wild beasts to dis-
appear out of the land,⁶ and the sword shall not go through your
land. And you shall chase your enemies, and they shall fall 7
20 before your sword. And five of you shall chase a hundred, and a 8
hundred of you shall chase ten thousand; and your enemies shall
fall before your sword. And I will look with favor upon you, 9
and make you fruitful, and multiply you; and I will fulfil⁷ my
covenant with you. And you shall eat old stores⁸ long kept, 10
25 and you shall take out the old to make room for the new.
And I will set my dwelling place among you;⁹ and my soul shall 11
not abhor you. And I will walk among you, and will be your 12
God; and you shall be my people. I am JHVH, your God, who 13
brought you out of the land of Egypt, that you should not be
30 bondmen to the Egyptians; and I have broken the frame of your
yoke,¹⁰ and have made you go upright.

But if you do not hearken to me, and perform all these 14
commandments; and if you reject my statutes, and if your soul 15
abhor my ordinances, so that you do not keep all my command-
35 ments, but break my covenant; I also will do this to you: I will 16
appoint terror over you, consumption, and fever, that shall cause
the eyes to fail, and make life waste away;¹¹ and you shall sow
your seed in vain, for your enemies shall eat it. And I will 17
set my face against you, and you shall be smitten before your
40 enemies; and those who hate you shall rule over you; and you
shall flee when no man pursues you.

26, 18 And if in spite of this you do not come to hearken to
19 me, then I will chastise you sevenfold for your sins; and I
will break the pride of your power;²² and I will make your
20 heaven as iron, and your earth as brass; and your strength shall
be spent in vain; for your land shall not yield its increase, nor 5
shall the trees of the land yield their fruit.

21 And if you walk contrary to me, and are not willing to
hearken to me, then I will smite you further sevenfold accord-
22 ing to your sins. And I will send the beasts of the field among
you, and they shall bereave you of your children, and destroy 10
your cattle, and make you few in number; and your roads shall
become desolate.

23 And if with all this you do not let yourselves be reformed
24 by me,²³ but walk contrary to me, then will I also walk con-
trary to you, and I also will smite you sevenfold for your sins. 15
25 And I will bring a sword upon you, that shall execute the
vengeance of the covenant; and when you gather together into
your cities, I will send pestilence among you; and you shall be
26 delivered into the hand of the enemy. When I break your staff
of bread,²⁴ ten women shall bake your bread in one oven, and 20
they shall deliver your bread again by weight;²⁵ and you shall
eat, and not be satisfied.

27 And if in spite of this you will not hearken to me, but
28 walk contrary to me, then I will walk contrary to you in fury,
29 and I also will chastise you sevenfold for your sins. And you 25
shall eat the flesh of your sons, and the flesh of your daughters
shall you eat. And I will destroy your high places, and cut down
your sun-pillars,²⁶ and will put your carcasses on the carcasses of
31 your fetishes,²⁷ and my soul shall abhor you. And I will make
your cities a waste, and cause your sanctuaries to be desolate, 30
32 and I will not smell the savor of your sweet odors. And I will
make the land so desolate that your enemies who dwell therein
33 shall be appalled at it. And yourselves I will scatter among the
nations, and I will unsheathe the sword upon you;²⁸ and your
land shall be a desolation, and your cities shall be a waste. 35
34 Then shall the land²⁹ be paid³⁰ its sabbaths, all the days that it
lies desolate, while you are in your enemies' land; then shall the
35 land rest, and pay off³¹ its sabbaths. All the days that it lies
desolate it shall rest, +enjoying+ the rest which it had not in your
36 sabbaths, when you dwelt upon it. And as for those who are left 40
of you, I will send a faintness into their heart in the lands of



Leviticus

To face p. 52

PALMYRENE ALTAR

(See p. 102, L. 4)

their enemies, and the sound of a driven leaf shall pursue them; ²⁶
 and they shall flee, as one flees from the sword; and they shall
 fall when there is none pursuing. And they shall stumble one ³⁷
 upon another, as it were before the sword, when none is pur-
⁵ suing; and you shall have no power to stand before your enemies.
 And you shall perish among the nations, and the land of your ³⁸
 enemies shall eat you up.²² And those who are left of you shall ³⁹
 waste away for their iniquity²³ in your enemies' lands; and also
 for the iniquities of their fathers as well as for their own shall
¹⁰ they waste away.

And they shall confess their iniquity, and the iniquity of ⁴⁰
 their fathers, in their breach of faith which they committed against
 me, and also that because they walked contrary to me, I also ⁴¹
 had to walk contrary to them, and to bring them into the land
¹⁵ of their enemies, if perchance their uncircumcised heart²⁴ should
 then be humbled, and they should then be paid²⁵ +the punishment
 of+ their iniquity; and I will remember my covenant with Jacob, ⁴²
 and also my covenant with Isaac, and my covenant with Abraham
 will I remember; and I will remember the land, for the land ⁴³
²⁰ shall be deserted by them, that it may be paid²⁰ its sabbaths,
 while it lies desolate without them; and they shall be paid²⁵ +the
 punishment of+ their iniquity; because they rejected my ordinances,
 and their soul abhorred my statutes. And yet for all this, when ⁴⁴
 they are in the land of their enemies, I will not reject them, or
²⁵ abhor them, to break my covenant with them, and to consume
 them; for I am JHVH, their God; but I will for their sake ⁴⁵
 remember the covenant with their ancestors, whom I brought out
 of the land of Egypt in the sight of the nations, that I might
 be their God: I am JHVH.

³⁰ These are the statutes, and the ordinances, and the laws, ⁴⁶
 which JHVH made between Himself and the Israelites on Mount
 Sinai through Moses.²⁶



to thy valuation. But if he sanctify his field after the jubilee, the 27, 18 priest shall reckon to him the money in proportion to the years that remain until the +next+ year of the jubilee, and an abatement shall be made from thy valuation. And if he who sanctified the 19 field wish to redeem it,⁶ then he shall add the fifth part of the money of thy valuation to it, and it shall be assured to him. And if he do not redeem the field, but have sold the field to 20 another man, it shall not be redeemed any more; but the field, 21 when it is released in the jubilee, shall be holy to JHVH, as a field devoted: it shall be the possession of the priest.

And if a man sanctify to JHVH a field that he has bought, 22 which is not one of the fields of his +hereditary+ possession, the 23 priest shall reckon to him the amount of thy valuation, until the year of the jubilee; and he shall give thy valuation on the same 15 day,⁷ as a holy thing to JHVH. In the year of the jubilee the 24 field shall revert to him of whom it was bought, and to whom the +hereditary+ possession of the land belongs. And all thy 25 valuations shall be by the shekel of the sanctuary; twenty gerahs shall be the shekel.

20 The firstling⁸ of an animal, however, which belongs as such 26 to JHVH, shall not be sanctified; whether it be an ox, or a sheep, it belongs to JHVH. And if it be +the firstling+ of an unclean 27 animal, he +who sanctified it+ shall ransom it according to thy valuation, and shall add to it the fifth part thereof; or if it be not 25 redeemed, it shall be sold⁹ according to thy valuation.

Nevertheless no devoted thing,¹⁰ that a man may devote to 28 JHVH, of all that he has, whether it be man, or beast, or a field of his +hereditary+ possession, shall be sold or redeemed: every devoted thing is most holy to JHVH. None devoted, who may be 29 devoted among men, shall be ransomed; he shall be put to death.¹¹

And all the tithe¹² of the land, whether of the seed of the 30 land, or of the fruit of the trees, belongs to JHVH; it is holy to JHVH. And if a man wish to redeem any part of his tithe, he 31 shall add to it the fifth part thereof. And all the tithe of the 32 herd or the flock,¹³ the tenth of whatever passes under the rod,¹⁴ shall be holy to JHVH. The owner shall not inquire whether 33 it be good or bad, nor shall he change it; and if he change it, both it and that for which it is changed shall be holy; it shall not be redeemed.

40 These are the commandments, which JHVH commanded Moses 34 for the Israelites on Mount Sinai.¹⁵



Notes on Leviticus



THE PRIESTLY historical narrative, which forms as it were the groundwork of the entire Pentateuch, describes in Leviticus the inauguration of the full system of the sacrificial worship. It is characteristic of the priestly historian to give an account of the various laws and institutions of Israel in the form of a narrative, describing the occasions on which they were first introduced. As in Genesis we find recorded *e. g.* the covenant of the Rainbow (c. 9), the institution of Circumcision (c. 17), and the purchase of the Cave of Machpelah (c. 23), so here we read of the dedication of the Tabernacle (c. 8), and the consecration of the Priests (c. 9); of the death of Aaron's sons (c. 10), and the purificatory rites ordained in consequence (c. 16); and of the promulgation of the law of Blasphemy (c. 24). In Leviticus, however, laws predominate very largely over narrative. This is due to the fact that here the priestly history has been expanded by the incorporation of three groups of laws (cc. 1-7; 11-15; 17-26), which seem to have existed originally as independent collections.

The most ancient of the three is that contained in cc. 17-26, with which parts of c. 11 are closely connected, having perhaps belonged originally to the same group of laws. From the stress which is constantly laid here upon holiness as a guiding motive, this small code is commonly known as the *Law of Holiness* (H). The language and ideas have a remarkable affinity with those of the prophet Ezekiel (595-572 B. C.), though at the same time there are differences, which forbid our regarding the prophet as the author of this collection of laws. It will be shown elsewhere that probably H owes its present position not to the priestly writer (P), but to a later redactor, who sometimes, by a few editorial changes, modified H in the spirit of P (see especially cc. 17 and 21), and at other times amalgamated into a whole parallel laws from the two sources, omitting from either code whatever seemed superfluous by the side of the other (see c. 23). We have also large sections of H taken over, as it seems, without any alteration (see cc. 18; 20; 26); while it appears not improbable that one important section has been entirely removed from its original connection (c. 11, 1-23. 41-47; *cf.* c. 20, 25. 26).

The other two groups of laws, in style and language, approach much more nearly to P. Their present position is very appropriate—the laws of sacrifice

immediately preceding the account of the dedication of the altar, — the laws of purity being placed between the profanation of the sanctuary through the sin of Nadab and Abihu and the solemn rite of atonement. The writer who incorporated these two collections into the priestly history, and who may have been the compiler of P himself, probably made some slight alterations, especially in the titles and subscriptions, in order to adapt them to their present position (see *e. g.* 1, 1. 2; 7, 35-38, also 11, 1; 13, 1; 14, 33; 15, 1). It is of more importance to notice that in both cases there are traces of the gradual formation of the collections of laws, and also of their partial re-arrangement. Thus 14, 33-53 is supplementary to the law of leprosy; 12, 2 presupposes 15, 19-24. More complex is the structure of cc. 1-7; in the last two chapters (6, 8-7 = cc. 6. 7 in the Hebrew text), we have a supplement to 1-6, 7 (cc. 1-6 of the Hebrew text), but the contents do not entirely correspond to the colophon at the end of the section (7, 37). In the various laws concerning the sin-offering and the guilt-offering in 4, 1-6, 7, some of the details 15 are hard to reconcile with one another. The discrepancies, which will be pointed out in another place, suggest that the different sections are due to distinct writers belonging to the same school, whose writings have been collected together (*cf.* p. 59, l. 11).

The occurrence in Num. 5, 5-10; 15, 22-31 of additional laws respecting 20 the guilt-offering and the sin-offering is another indication that different hands have co-operated in codifying the usage, and elaborating the theory, of these sacrifices. The basis of these various laws was probably written down in the early years of the Exile, while the memory of the ritual observed in the first Temple was still fresh. This basis may have received sundry modifications 25 before the laws reached their present form. If the passages in Exodus (30, 1-10; 37, 25-28; 40, 5) which relate to the altar of incense are rightly referred to the later strata of the Priestly Code, it will follow that Lev. 4 and passages dependent upon it have been modified after P had completed his work.

The date of the *redaction* of the laws in Leviticus must be carefully distinguished from the date of the laws themselves. The laws embody usages, many of which are doubtless in their origin of great antiquity, though they may have been variously modified and developed as time went on. Compare *e. g.* the allusion to *unclean* food in Jud. 13, 14; to the *guilt-offering* in 1 Sam. 6, 3. 4; the *offerings by fire* in 1 Sam. 2, 28; the *showbread* in 1 Sam. 35 21, 4-6; &c. The various compilers or redactors did little more than reduce to a permanent form the legal and ceremonial tradition which had long been current in priestly circles. A special motive for preserving and codifying these traditions would be given by the destruction of the Temple (586 B. C.), and the exile of the people. One of these writers, the compiler of the *Law of Holiness*, 40 cannot be separated very widely in time from Ezekiel, whether he wrote before or after that prophet (595-572 B. C.).

On the other hand, the account of the promulgation of Ezra's law in 444 B. C. determines the date by which Leviticus had received almost its present form. In Neh. 8, 14-18 we have a clear reference to Lev. 23, 39-44, proving 45 that H had already been incorporated into the work of P. Further, in Neh. 10, 34 there seems to be an allusion to Lev. 6, 8-13 (Heb. 6, 1-6). Additions or modifications introduced since 444 B. C. are probably inconsiderable. Some scholars argue from the narrative of Neh. 8 that Lev. 16 cannot have existed in its present form in Ezra's law-book (see note on c. 16); and it is urged 50 that the introduction of the altar of incense into c. 4 is even later than c. 16. It is also supposed by many that the tithe of *cattle* (Lev. 27, 32. 33), to which there is no allusion in the enumeration of Levitical dues in Nehemiah (10, 35-39; 12, 44; 13, 12), is a late addition to the book (see note *ad loc.*).

Even, however, if these conclusions be correct, they will not materially affect the statements made above with regard to the date of Leviticus.

In the present translation of Leviticus only the main sources have been separated from one another, *viz.* (1) the *Law of Holiness*, which has many distinguishing features (colored YELLOW); (2) the main body of *Priestly Narrative* and laws (UNCOLORED); and (3) a few laws, which may for several reasons be regarded as later in origin than P (colored BROWN). The analysis might have been made more minute, by distinguishing between the main narrative and the groups of priestly laws incorporated with it; and again within these groups it would be possible to point to certain sections which are presumably later than the rest, or which seem, at some time or another, to have undergone an editorial revision. But of the minor distinctions which might in this way have been drawn, some are only of subordinate importance, while for others the evidence is more or less uncertain. It seemed accordingly better to emphasize the general resemblances, rather than the minute differences, in the portions assigned to P, and not to confuse the reader by the unnecessary multiplication of colors, and of unimportant or doubtful distinctions.



The Structure of Leviticus 1-7.

The composite character of cc. 1-7 has been already alluded to; but the subject deserves to be treated in somewhat greater detail. The sacrificial laws in these chapters fall naturally into two groups, *viz.* 1-6, 7 and 6, 8-7. In the former group we have for the most part general laws describing the manner in which the various sacrifices were to be offered. The latter group is supplementary to the first: it relates rather to the priest than to the worshiper, and deals with subordinate details of the sacrifices, and with the dues of the priests. No attempt is made in either case to explain the significance of the different kinds of sacrifices. Such knowledge is throughout presupposed; we have merely in 5, 1-6, 7 enumerations of the cases in which two particular kinds of offerings were required.

In the first group it is not difficult to see that the phraseology and the treatment of the subject are not uniform throughout. CC. 1 and 3 are closely connected in style and language, while on the other hand in c. 2 we have a peculiarity in the use of the second person sing. in vv. 4-16. C. 4 has several distinguishing features. Here alone is there any mention made of the altar of incense, in consequence of which the great altar is uniformly spoken of as the altar of burnt-offering. The blood of the sin-offerings for the High-Priest and for the whole people is brought into the Most Holy Place, and the ceremonial is more elaborate than that described in cc. 8, 9, on the occasion of the first consecration of Aaron and his sons. Hence it appears doubtful whether the author of the last-named chapters can have been familiar with the ritual of c. 4.

The various paragraphs in 5-6, 7 have points of contact with one another. Compare the long introductory sentences (5, 1-6; 6, 2-5); the forfeiture of a fifth part (5, 16; 6, 5); the phrases *commit a breach of faith* (5, 15; 6, 2), *bear the consequences of his sin* (5, 1, 17), *according to thy valuation* (5, 15, 18; 6, 6). Differences, however, appear between them, when they are compared

with one another and with c. 4. Not only is there no mention of the altar of incense, but there is no trace of the fourfold division of sin-offerings. The distinction between sin-offerings and guilt-offerings is not always clearly defined; and in 5, 1-13, a passage which deals with the sin-offering, we have the technical term for a forfeit or guilt-offering introduced. The apparent contradiction between 4, 2 ff. and 5, 17 ff. may perhaps be explained (see note *ad loc.*); yet the language used certainly raises an ambiguity, which would hardly have occurred, had both passages been written by the same hand. The general similarity of tone throughout these laws is undeniable. The slight divergences of expression and representation suggest that we have before us the work of 10 different writers belonging to the same school, or subject to the same influences. While the first Temple stood, the traditional knowledge of the priestly class was embodied in practice, and we are not in a position to say how far their rules had been reduced to writing. Probably there was nothing to prevent changes and developments in matters of detail from taking place in the 15 course of time. When, therefore, attention was given to collecting the records and traditions of the Temple, the divergent usages of different periods might be placed side by side in one collection of laws (*cf.* p. 57, l. 39).

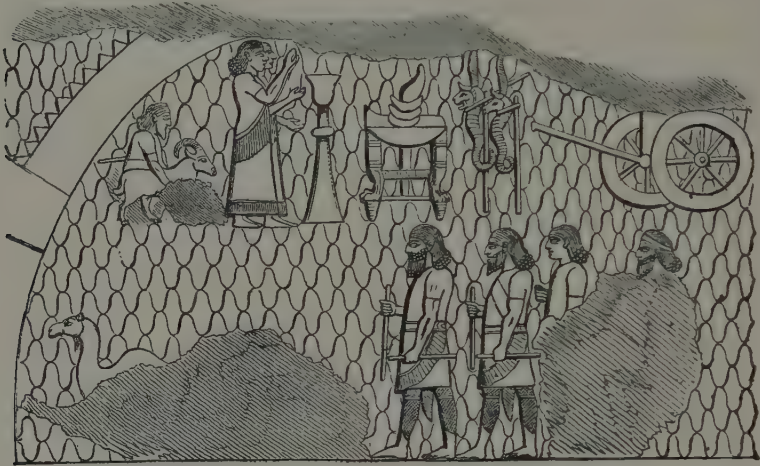
The second, or supplementary, group of laws (6, 8-7) is closely connected with the subscription in 7, 37, which in enumerating the different kinds of 20 offerings follows for the most part the order in which the sacrifices are named in these two chapters. A unity is given to the collection by means of the repeated heading, *This is the law of* (see 6, 9. 14. 25; 7, 1. 11). Yet it is doubtful whether these laws can ever have formed a separate code, independent of 1-6, 7; for the law of the burnt-offering (6, 8-13) relates only to the 25 daily offering of the community, and the details of the ritual of the guilt-offering in 7, 2^b-5 are clearly meant to supplement the account of this sacrifice in 5, 14-6, 7. Moreover there is additional matter in the present form of these chapters. The paragraphs 7, 22-27. 28-34 may perhaps be included in the law of the peace-offerings; but 7, 8-10 regulating the priest's share in 30 burnt-offerings and cereal offerings, is added out of its natural place; and the difficult paragraph respecting the daily cereal offering of the High-Priest (6, 19-23) is not referred to in the colophon, unless the obscure *installation-offering* in 7, 37 is due to a misunderstanding of this law.

There are thus many traces of the gradual steps by which the collection 35 of sacrificial laws contained in cc. 1-7, reached its present shape; and perhaps the hand of the editor is to be seen in the allusions to *Aaron* or to *the sons of Aaron*. In Lev. 12-15 only *the priest* is named, except in 13, 2 and the titles 13, 1; 14, 33; 15, 1, and this is also the case in parts of cc. 1-7. Thus *the sons of Aaron* are never mentioned in cc. 4. 5; and in cc. 6. 7, 40 if we exclude the titles and subscriptions (6, 9. 25; 7, 35. 36), they only appear in 6, 14-23; 7, 10. 31-34; while in 1, 11; 2, 2 the introduction of the plural (*the sons of Aaron, the priests*) is somewhat harsh. It is possible that the words in question have been added by an editor, wishing to accommodate the original laws to the standpoint of P. However this may be, the altera- 45 tions introduced by the historians or editors who connected the laws in cc. 1-7 with the main history are probably not very extensive; but it seems clear that they made a few additions at the end of c. 7. In this way they connected the laws with their narrative in cc. 8 and 9, and harmonized their account of the revelation given from the Tent of Meeting (Ex. 40, 34 f.; Lev. 50 1, 1) with the account of the legislation from Mount Sinai, which is presupposed in Lev. 7, 38^a. A few later glosses and explanatory additions occur, which will be discussed in their proper places (see 5, 17-19; 6, 20. 30; 7, 36).

The Various Kinds of Sacrifices.

In the opening chapters of Leviticus an account is given of *five* kinds of sacrifices:

- (i) The *burnt-offering*, consisting of cattle, sheep, or certain clean birds. In this sacrifice the blood of the victim was dashed against the side of the altar, and the whole of the meat burnt upon the altar. In the earlier historical books burnt-offerings, unaccompanied by other gifts, are mentioned in connection with the life of Noah, and of Abraham, but they occur most frequently by the side of 'sacrifices' or peace-offerings. (See further note 5 on c. 1 below, p. 62.)



ASSYRIAN BURNT-OFFERING.

- (ii) The *cereal offering*, a bloodless offering of wheat or barley, or of flour variously prepared. Oil and frankincense were added to the offering, and a handful of the whole, termed the *Azkarah* or 'Memorial,' was burnt upon the altar, while the remainder fell to the priest for his own use. Although sometimes presented separately, the cereal offering is, in the priestly law, usually the accompaniment of a burnt-offering or of a peace-offering. In the historical books it is rarely mentioned; see 1 Sam. 3, 14; 26, 19 (if the term *minkhah* is here used in its technical sense).

- (iii) The *peace-offering*, of cattle, sheep, or goats. The characteristic feature of this offering is the solemn meal which followed the presentation of the sacrifice. The fat of the victim was offered on the altar, certain portions were given to the priest as his due, and the rest of the meat formed a sacrificial meal, which the worshiper shared with his kinsmen and friends; thus he entered into sacred communion with them, and with JHVH. In an age when the slaughter of an animal was always a sacrificial act, the peace-offering was the most usual form of sacrifice. (See further note 5 on c. 1 below, p. 62.)

- (iv) The *sin-offering* was intended to restore the worshiper to favor with God after this had been forfeited by some sin of inadvertence. A special feature of this sacrifice is the ritual regulating the disposal of the blood, of which some was placed on the altar of incense or of burnt-offering, while the rest was poured out at the base of the altar. The fat portions of this sacrifice were consumed upon the altar, and when the offering was presented in behalf of the

high-priest or the whole people, the rest of the animal was entirely burnt in some place away from the sanctuary; in other cases the meat belonged to the officiating priest. It is to be noticed that the ritual of the sin-offering varied according to the rank of the worshiper, and that simpler offerings were provided for those who were too poor to present the regular kind of victim, which was in different cases either a bullock, a goat, or a ram. The sin-offering is not mentioned as a sacrifice in early times, but in 2 Kings 12, 16 it appears in the form of a pecuniary fine levied at the sanctuary.

(v) The *guilt-offering* is an atonement for the infringement of some right, or for the misappropriation of the property of another, the offering being in all cases accompanied by an act of restitution. The fat portions of the victim, in this case always a ram, were offered on the altar, and the rest became the property of the priest. In the historical books the guilt-offering appears only as a gift offered in reparation of some wrong done (1 Sam. 6), or as a fine in money paid at the sanctuary (2 Kings 12, 16).



ASSYRIAN SACRIFICES.



Notes on Chapter 1.

(1) This verse connects Leviticus with the narrative of Ex. 40, 35, and I, 1 the account of the manifestation of JHVH's glory after the completion of the Tabernacle.

(2) *i. e.* the appointed place where God meets with Moses and with Israel, and declares His will to them; see Ex. 25, 22; 29, 43; Num. 7, 89. From the object of the 'meeting' the name has been rendered *Tent of Revelation*.

(3) The original idea of a sacrifice was doubtless that of a gift or tribute presented to the Deity. Any kind of human food might be presented (*cf.* Gen. 4, 3. 4). Whether there was originally no essential difference between animal and vegetable offerings (STADE, *Geschichte*, I, 493 f.), or whether in bloody sacrifices there was a special idea of an act of communion between God and man (W. R. SMITH, *Religion of the Semites*, esp. pp. 221 f.; ed. 2, 239 f.) is a question which cannot be discussed here. It is a mistake to suppose that the ideas of sin and atonement lay at the root of the primitive notion of a sacrifice. Among primitive peoples a man who felt himself under divine displeasure, would shrink from approaching his deity.

(4) The only two kinds of clean four-footed beasts among domestic animals. The Hebrews sacrificed only *domestic* animals, and not wild ones also, like the Assyrians and others.

(5) Or *holocaust*. Here the whole victim was consumed on the altar. That 1,3 the smoke of the burning victim ascended to heaven; that ethereal beings feed on the vapors, not on solid meat like men; and that the scent of the burning sacrifice is pleasing to the gods (*cf.* Gen. 8, 21; 1 Sam. 26, 19); such seem 5 to have been the ideas which originated the consumption of victims by fire. These notions, understood originally in a literal and material sense, received in the higher religion of the Hebrews a spiritual and symbolical interpretation. Although ancient, the burnt-offering was not the commonest sacrifice in early times. Thus it is mentioned alone in Gen. 8, 20; Num. 23, 1-4; Jud. 6, 26. 28; 10 13, 16; 1 Sam. 7, 9 f., &c.; in conjunction with a *cereal offering* Jud. 13, 23; and with *peace-offerings* or—as they are also called *par excellence*, from being the kind most commonly offered—*sacrifices* Ex. 10, 25; 18, 12; 24, 5; 32, 6; Jos. 8, 31; Jud. 20, 26; 21, 4; 1 Sam. 6, 14 f.; 10, 8; 13, 9, &c.; while the last mentioned kind of offering, without the burnt-offering, occurs also Gen. 31, 54; 15 46, 1; 1 Sam. 1, 21; 2, 19; 3, 14; 9, 12; 11, 15, &c. The importance of the burnt-offering was doubtless due to the fact that it was the most costly offering. It may have owed its origin to occasions when it was felt that a sacrificial meal would be out of place; or perhaps, when a larger number of victims were slain, one was wholly burnt on the altar, and the others eaten 20 by the worshipers.

(6) Many ancient races regarded the female animals as too valuable or too sacred to kill—a view which is found among the Phœnicians, Egyptians, and North African tribes (*cf.* Herod. 2, 41; 4, 186). Elsewhere the male was regarded as the more complete animal, which is the 'explanation given by 25 Philo (120-54 A. D.) for the preference shown for it among the Jews.

(7) So also in the peace-offerings and the sin-offerings. By this solemn 4 act the worshiper marked out on whose behalf the victim was offered.

(8) The root of the Hebrew word *kipper* means in Arabic *to cover*, in Syriac *to wipe clean*, *to wipe out*. Some scholars, adopting the former etymology, 30 start from the phrase 'to cover the face with a present' (Gen. 32, 20). According to this view the subject is properly the offender, who 'covers' the face or eyes of the person whom he has offended; *cf.* Gen. 20, 16. In a religious connection, however, outside the Priestly Code, the subject is usually God, who 'covers'—*i. e.* treats as covered—either the *sin* (Jer. 18, 23; Ps. 78, 38), 35 or the *sinner* (Deut. 21, 8; 32, 43). W. R. SMITH (*O. Test. in Jewish Church*, 438 f.) adopts the other etymology, according to which the offense is 'wiped out.' He explains Gen. 32, 20 of 'wiping' a face blackened with displeasure; but to *wipe the face with a present* does not seem to be a very natural mode of expression. The verb is extremely frequent in the Priestly Code; the subject 40 there is usually the priest, who performs a 'covering' (*i. e.* a reconciling or 'atoning') ceremony, on behalf of the sinner. The idea of atonement (*i. e.* properly *at-one-ment*, to *atone* in Old English meaning to *set at one* or *reconcile*) is more prominent in the sin-offerings and the guilt-offerings; but the gift of a burnt-offering is a mark of the worshiper's piety, and so far renders God 45 gracious to him.

(9) The Hebrew is ambiguous, either *he*, or *one*, *shall kill*, the subject 5 being either the worshiper himself or one of the attendants at the Temple. The latter view appears to be the more probable. In 2 Ch. 29, 22. 24. 34 offerings brought in the name of the whole people are killed and flayed by the 50 priests and Levites (*cf.* Lev. 9, 15). In Ex. 29, 11 ff. Moses, who acts as priest, is directed to slay the offerings at Aaron's consecration; but the order of the words in Lev. 8, 15 f. suggests that the command was carried out by some attendant, acting on Moses' behalf. Accordingly, in the translation the passive (which is the idiomatic English equivalent) has been used. So also vv. 6. 9.

55 (10) *i. e.* in the precincts of the sanctuary.

(11) Cf. 17, 11. The blood is regarded as the seat of life, and is given back to God, who is the author of life. Cf. note on 17, 10 (p. 87).

(12) The Hebrew *zarâq* denotes to 'throw, or toss in a volume,' as from the two fists (Ex. 9, 8. 10), or from a *mizrâq* or 'tossing-bowl' (1 Kings 7, 40. 45. 50). The word is different from that rendered 'sprinkle' (*hizzâh*) in 4, 6. 17; 16, 14. 15, &c. Notice that in this and similar passages (v. 11; 3, 2. 8. 13; 7, 2, &c.) the blood is to be dashed *against* the side of the altar, not *upon* it.

(13) Lit. the parts bent in kneeling, *i. e.* the legs below the knees. 9

10 (14) Lit. *cause to become sweet smoke*; cf. the Arabic *qâtara*, (of meat) *to exhale odor in roasting*. The word is always used of burning either incense or a sacrificial offering, and must be distinguished from the ordinary Hebrew word for *to burn* (*i. e.* to destroy by fire), which is used in such passages as 4, 12. 21; 7, 17. 19; 21, 9.

15 (15) Lit. *savor of rest, or satisfaction*, *i. e.* a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice.

(16) The 'head and the suet' are reckoned as distinct from the 'pieces.' 12
20 These words must accordingly be removed to their present place from the previous clause.

(17) By means of the fingers and finger-nails. The word does not necessarily 15
imply the complete severance of the head from the body, and may relate only to the dislocation of the neck (cf. 5, 8). In the present case, however, the 25
next clause shows that the head is to be completely severed.

(18) The amount of blood being insufficient to be dashed from a bowl against the side of the altar, as in the case of the other burnt-offerings.

(19) So LXX and Vulg. The meaning *filth*, which has been given to 16
the Hebrew word, cannot be defended philologically.

30 (20) *i. e.* the wings of the bird are to be disjointed, without being torn 17
from the body.

Notes on Chapter 2.

(1) The word denotes a *gift, present, or tribute*, whether offered to man 2, 1
(as Gen. 43, 11; 1 Kings 10, 25) or to God (as Gen. 4, 3-5; 1 Sam. 2, 17;
35 26, 19). In a special sense it is used of a bloodless offering of bread or flour. Here it is treated as an independent offering; but in the Law it generally appears as the accompaniment of a burnt-offering or of a peace-offering, just as bread accompanied an ordinary meal of flesh. Wheat and barley alone of the fruits of the ground were offered upon the altar. Only a 40
part of the cereal offering was burnt, the rest belonged to the priest.

(2) Probably of wheat; see Ex. 29, 2.

(3) Oil was commonly used, in the place of butter, in cooking vegetable products (cf. 1 Kings 17, 12 ff.).

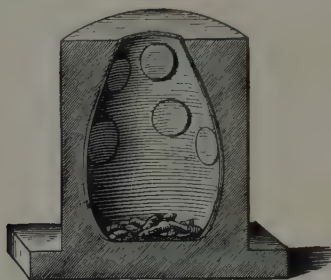
(4) This was not scattered over the flour, but set apart by itself, so that 45
it could be taken up again. See next verse.

(5) A technical term for the portion burnt upon the altar: a gift which 2
brings the worshiper into remembrance before God. The term is found also vv. 9. 16; 5, 12; 6, 15; 24, 7; Num. 5, 26.

(6) The term *most holy* was applied to gifts which were brought especially 3
50 near to God, and obtained a higher consecration, through being presented at the altar, or being brought into the most holy place. Among the dues of the priests a distinction was made between the *holy* and the *most holy* offerings. The latter could be eaten only (*a*) by the priests, and (*b*) in a

holy place, *i. e.* within the courts of the sanctuary. The former could be eaten by the priests and any members of their family or household, in any clean place. In both cases it was necessary for the person, who partook of the gifts, to be in a condition of ceremonial purity. Among the *most holy* offerings were reckoned the showbread, the sin-offering, the guilt-offering, and the cereal offering; while the *holy* offerings included special portions of the peace-offerings, the firstlings and first-fruits, the tithes, and everything devoted or banned (but *cf.* Lev. 27, 28). See especially Num. 18, 8 ff.

(7) Either a fixed oven, or a large covered baking-pot made of clay, like those used by the Arabs at the present day. The pot was half filled with small stones, on which the cakes were placed, or the cakes were simply stuck on the inside of the baking pot.



ARAB BAKING POT.

(8) The word denotes round flat cakes, thicker than the wafers.

(9) It is doubtful whether the oil was mixed with the dough, or poured over the cakes after they had been baked.

(10) An iron plate (see Ezek. 4, 3), or griddle.

(11) The etymology suggests a vessel suitable for boiling; according to the Mishna the *markhêsheth* had a lid. In 7, 9 a distinction is drawn between *in* the caldron, and *on* the flat plate.

(12) Leaven was used only in the Pentecostal loaves (23, 17), and in the cakes accompanying the thank-offering (7, 13); but neither of these offerings was placed upon the altar. From Amos 4, 5 we learn that leaven was used more widely in the Northern Kingdom with sacrificial gifts; but the prophet appears to disapprove of its use (*cf.* Ex. 23, 18). Leaven was excluded because it suggested putrefaction and decay.

(13) This 'honey' would include also sweet syrup made by boiling down the juice of grapes or other fruits. Among the modern Arabs such a syrup still bears the name of *dibs* = Hebrew *dēbāsh* 'honey.'

(14) The relish which accompanied a human meal was not to be omitted from the sacrifice of the altar. Among the Arabs and elsewhere, to eat salt together was a pledge of friendship, and the cleansing, preserving power of salt rendered it the symbol of a faithful covenanted friendship. A firm covenant existed between JHVH and Israel.

(15) This may denote *rubbed in the hands*, or more probably (to judge from the etymology), *pounded* so as to form a coarse meal.

Notes on Chapter 3.

(1) *Peace-Offerings*. Or *Thank-Offerings*. Both interpretations are ancient. The Hebrew name *shélem* is by some derived from a verb used in the intensive form, and meaning *to pay fully* (esp. a vow: Is. 19, 21; Ps. 76, 12; &c.).

This etymology is supported by Ps. 56, 12, where a praise-offering is spoken of; and also by Lev. 7, 12, where the *praise-offering* is a species of *shêlem*. Others, however, urge that these sacrifices are offered where the occasion is one not of thanksgiving but of supplication (1 Sam. 13, 9; Jud. 20, 26), and accordingly connect the name with the Hebrew word for *peace*, supposing the reference to be to the covenant of peace established at a sacrificial meal. Modern scholars are much divided on the subject. In earlier times this was the most common sacrifice, and it is closely connected with the old custom of sacrificial meals. It is characteristic of the *shêlem* that the greater part of the victim was consumed by the worshiper at a sacred meal, only particular specified portions being assigned to the priest. In Lev. these portions are the right leg and the breast; but at the time when Deut. was written, a different custom prevailed, and the parts reserved for the priest were the shoulder, the two cheeks, and the maw (Deut. 18, 3).

(2) By the *fat that covers the entrails* is to be understood the *great omentum*, a double membrane which in ruminants hangs down like an apron, covering the whole of the paunch, and extending partially over the intestines. In well developed animals this is loaded with fat, which is frequently more than an inch in thickness.

The *fat that is about the entrails* is probably the *mesenterial fat*, which forms around the intestines in layers almost as thick as the fat on the great omentum.

(3) The fat which is found in large masses behind the kidneys, on both sides of the backbone.

(4) Even from ancient times there has been some uncertainty about the meaning of the Heb. term *yothêreth* (lit. *excess*). Probably it denotes the fatty mass at the opening of the liver, which reaches to the kidneys and becomes visible upon the removal of the 'lesser omentum,' or membrane extending from the fissures of the liver to the curve of the stomach. The word has also been understood of the 'lesser omentum' itself; but this is only a thin transparent sheet, and could not well be reckoned among the fat parts of the animal. The ancient view which understood by the *yothêreth* the 'greater lobe of the liver' has nothing to recommend it. The fat was regarded as the best and richest part of an animal; hence such proverbial expressions as we find in Gen. 45, 18; Num. 18, 12; Deut. 32, 14. Moreover, among the Semites, the liver and kidneys and surrounding fat are habitually spoken of as seats of emotion, and seem to have been regarded as an important seat of life (see W. R. SMITH, *Religion of the Semites*, p. 359 f., second edition, p. 379 f.). For both these reasons the fat was not eaten, but placed upon the altar.

(5) Sheep with large fat tails used to be found in Syria, North Africa, and Arabia (Herod. 3, 113). They still exist in Syria, and are more common than any other species in Palestine. The tails sometimes weigh as much as 14 lbs., and the fat is regarded by the Arabs as a delicacy. Cf. Judges, p. 18.

(6) Cf. 21, 6. 8. 17, &c., and note on 21, 6.

11

(7) Cf. 17, 10-14 and notes. For the sin of eating blood, see 1 Sam. 14, 17 32-34; Ezek. 33, 25.

Notes on 4, 1-5, 13.

(1) The sin-offering is a means of restoring man to his right relation towards God, when this has been interrupted by ritual defilement, or sin committed in error or ignorance. No sacrifice could atone for wilful offenses, which might involve extermination from the community. The *text* gives no

theory of the sacrifice; but since an important place is assigned to the blood, 4 the symbol and seat of life, which was given to make atonement for souls, it has often been supposed that the animal was regarded as taking the place of the guilty offerer, who transferred his guilt to the head of the victim. It 5 is true that among the Hebrews, as among many other nations, we find the idea that one man may suffer instead of another (see Ex. 32, 32; Prov. 21, 18; Is. 53, 4); nevertheless in the present case it is doubtful whether the victim is to be regarded as suffering vicariously for the offender. In cases where the penalty of death was deserved no sacrifice was admissible; more impor- 10 tance is given to the sprinkling of the blood than to the killing of the victim; the meat of the animal was not unclean, but *most holy* (6, 25-29); and in certain cases a vegetable offering might be given. It seems better to regard the sin-offering as having been originally a propitiatory gift; the use of a cereal offering in certain cases would then be explained, as well as the fact that the 15 sin-offering, like the other sacrifices, is termed *qorbân* (a gift or offering). This view is confirmed by the fact that in 2 Kings 12, 16 (Heb. 17) the sin-offering appears in the form of a fine levied at the sanctuary (*cf.* Amos 2, 8). According to the Priestly Code the offering must be an animal, if possible; and particular importance is attached to the disposal of the blood, which seems certainly to 20 have been regarded as the offering of a life (17, 11). This life, being derived from God, was itself holy, and possessed a consecrating power. The sin-offering was closely connected with the ideas of withdrawal from profane usage, and consecration; this is shown by its use with regard to persons (Ex. 29, 9-14; Lev. 9, 8 ff.), and to places (Ex. 29, 36; Lev. 8, 14 f.; Ezek. 43, 18 ff.), 25 as also by the consecrating efficacy exerted by the sin-offering on anything brought into contact with it (6, 27. 28). The importance which the sin-offering assumed among the Israelites is closely connected with the increasingly ethical character of the ideas associated with JHVH's 'holiness.'

(2) To sin in error, or inadvertently, is contrasted with sinning *presump-* 2
30 *tuously, with a high hand* (see Num. 15, 24. 30). The law in Leviticus should be compared with the simpler law of the sin-offering in Num. 15, 22 ff.

(3) *i. e.* the high-priest (see 8, 12. 30). 3

(4) *e. g.* by offending during the performance of his official duties.

(5) The Hebrew word does not mean *excrement*, but *fecal matter* inside 11
35 the body, the contents of the intestines.

(6) In the case of the offerings for the high-priest and for the commu- 12
nity, the high-priest is himself one of those who have to be reconciled to God for the offenses in which, directly or indirectly, he is implicated. He cannot, consequently, partake of the sacrifice as a guest of JHVH, as one 40 already reconciled and enjoying His favor. The holy meat, to preserve it from subsequent pollution, must, therefore, be destroyed by fire outside the camp, in a place free from ceremonial defilement.

(7) The elders act in the name of the whole people. The victim was 15
probably killed by a single elder, representing the others.

45 (8) In the case of the offerings for a chief or for an ordinary Israelite, 22 after the fat pieces have been burnt on the altar, the remaining meat is not destroyed by being burnt, but falls to the priests. The blood is applied to the horns of the altar of burnt-offering, not to those of the altar of incense; and the ceremony is performed by any priest, not necessarily the high-priest.

50 (9) Offenses, for which a sin-offering was required, might be committed 23 through weakness or undue haste, as well as through ignorance. The offender might come to know his guilt through finding himself in some way under divine displeasure, or from the information of others.

(10) Verses 1-13 relate to sin-offerings, not to guilt-offerings, in spite of 5, 1 the use in vv. 6. 7 of the word *ashám* to denote a penalty or forfeit. Cases are enumerated in which a sin-offering is required; but these do not altogether agree with 4, 2. 13. 22. 27. The section seems to contain a somewhat different theory of the sin-offering; for the case mentioned in 5, 1 hardly comes under the head of *inadvertence* (4, 2), and there is no trace of the fourfold division of offerings according to the rank of the offender. The present paragraph probably comes, therefore, from a different source.

(11) Compare Jud. 17, 2; Prov. 29, 24.

(12) *i. e.* incur the penalty (as in *be guilty* in vv. 2. 3. 4), whether this comes from the hand of God as the natural consequence of his sin, or from the hand of the civil authorities.

(13) The term 'swarming creatures' (Heb. *shérec*) denotes living things which appear in swarms, and is applied both to those which teem in the waters (Gen. 1, 20; Lev. 11, 10), and those which swarm on the ground, including the smaller land animals, reptiles, and creeping insects (Lev. 11, 20. 29-31. 41-44). As the word in Hebrew is almost a technical term, a uniform rendering of it has been adopted. The English Version usually translates it by *creeping things*, but this introduces a confusion with another Hebrew word, *rêmes* (*e. g.* Gen. 1, 24-30).

(14) The man is unaware of the defilement at the time when it is contracted. The sin-offering is required, not on account of the defilement itself, for this might be removed by washing, but on account of the neglect of the requisite purifications.

(15) On the cases of uncleanness meant, see cc. 12-15.

(16) *Evil or good*, that is *anything at all* (see Gen. 31, 29; Num. 24, 13).

(17) The word used here and in the next verse is the same as that which 6 is elsewhere employed to denote a *guilt-offering*.

(18) See above, note on 1, 15. The bird in this case belonged to the 8 priest, as appears from 6, 26. 29.

(19) *i. e.* the usage prescribed in 1, 14 ff. The accompanying burnt-offering 10 was a substitute for the fat portions, which were burnt upon the altar in the case of larger victims.

Notes on 5, 14-6, 7.

(1) The principle involved in the *guilt-offering* (Hebrew *ashám*) is that of 14 an act of restitution or reparation for the infringement of the rights of another, or for the misappropriation of his property. The offender was required to make good the loss, adding one fifth part of the value as a compensation, and to offer a guilt-offering to atone for the sin against God involved in an offense 40 against his neighbor. It is not always easy to distinguish between cases where a guilt-offering was given, and others where a sin-offering was required. Possibly a desire to cover all cases of an offense against the holiness of JHVH led to an extension of both offerings to cases where they would not originally have been demanded (*cf.* vv. 17-19; and 19, 20-22). In 2 K. 12, 16 the 45 *ashám* appears as a pecuniary fine; in 1 Sam. 6 it is a present sent back by the Philistines with the ark to make amends for the desecration done to it; in the law of Num. 5, 5-10, the term *ashám* is applied to the property restored together with the fifth part added, while the victim is called the *ram of atonement*.

(2) The phrase *to commit a breach of faith*, which is a technical term of 15 the priestly law, is used chiefly of acts of faithlessness towards JHVH. Thus it is applied to Moses' sin at the waters of Meribah, Deut. 32, 51; to Achan's

theft from the spoils of Jericho, Jos. 7, 1; 22, 20; to the supposed schism of 5 the two tribes and a half, Jos. 22, 16. 31; and to idolatry, Lev. 26, 40, &c. In Num. 5, 12. 27 the phrase is used of a woman who is unfaithful to her husband.

5 (3) Gifts to the sanctuary, and portions due to the priests.

(4) The value of the ram was not to be less than a prescribed amount, which was perhaps two shekels (= 5 shillings, or \$1.25). Cf. p. 103, l. 20.

(5) See note on 27, 3.

(6) The case in vv. 17-19 seems to be the same as, that for which in 17
10 c. 4 a *sin*-offering was prescribed. The two laws doubtless represent a difference of usage; and the present passage, which separates the two closely connected paragraphs 5, 14-16, and 6, 1-7, is perhaps of later origin, dating from a time when the old distinction between the two offerings was being forgotten. The passage has been explained as dealing with a case in which
15 a man, without knowing what offense he has committed, feels himself under divine displeasure, and therefore infers that he has in some way been guilty of sacrilege. This, however, seems rather artificial.

(7) Examples of offenses against a neighbor are enumerated, consisting 6, 2 principally of embezzlement, or misappropriation of property. Intentional wrongdoing is not excluded, but the law applies only to such offenses as would
20 not bring the doer within the jurisdiction of the civil courts. The guilty man makes a voluntary confession and restitution.

(8) Referring to the solemn oath taken *before God*. See Ex. 22, 8. 9. 11. 3

Notes on 6, 8-7, 38.

25 (1) This law relates only to the burnt-offering offered in the name of 9 the community. According to Ex. 29, 38-42; Num. 28, 3-8, this offering was presented twice daily, morning and evening; but from 2 K. 16, 15 it appears that in the time of Ahaz there was only one burnt-offering for the community, that in the morning, and one cereal offering, offered in the
30 evening. It is not known when the second burnt-offering was introduced. From Neh. 10, 33 it has been inferred that there was only one burnt-offering even in the time of Ezra; but the expression *at the evening cereal offering* in Ezr. 9, 4. 5 proves nothing either way (cf. Dan. 9, 21). In the present paragraph it is nowhere directly stated whether there was one burnt-offering daily
35 or two.

(2) The holy priestly garments might be worn only in the sanctuary; so 11 also in Ezek. 44, 19.

(3) See above on 2, 3.

(4) So again in v. 27 (cf. Ex. 29, 37; 30, 29; Ezek. 44, 19). The exact 17
40 meaning of the phrase is unexplained. Almost the same expression is applied in 27, 9. 10. 21 to property devoted to the service of the sanctuary; in 27, 28, as also in Jos. 6, 19, to anything *devoted* or *banned*. Cf. also Deut. 22, 9. The words seem to imply some kind of consecration to the sanctuary, though of a kind from which a man could ransom himself; but see note on v. 27.

45 (5) The daily cereal offering of the high-priest. The words *in the day* 20 *when he is anointed* do not agree with *daily* (lit. *regularly*) in the next line. Jewish tradition rightly required the daily repetition of this offering; and the words in question are a gloss, introduced probably to connect this passage more closely with cc. 8. 9.

50 (6) Lit. *well mixed*, a technical term, found again only in 7, 12 and 21
1 Chr. 23, 29.

(7) The meaning of the Hebrew word (*tufinê*) is quite unknown, and 6 there can be little doubt that the passage is corrupt.

(8) The offerer had no share in the cereal offerings, and here the priest 22 presents the offering in his own behalf. A *whole-offering* is one which is 5 entirely consumed upon the altar. The word (*kalil*) is a rare one, occurring besides only v. 23; Deut. 13, 16; 33, 10; 1 Sam. 7, 9; Ps. 51, 19; cf. Jud. 20, 40. In the case of animal sacrifices, such offerings came to be described almost exclusively by the more specific term *burnt-offering* (Heb. *'olâh*).

(9) The holiness of the offering was, according to an old belief, supposed 27 to infect the man or garment with a kind of taboo, which rendered it impossible to put him or it to common use. This infection of holiness had to be removed by washing (cf. v. 18).

(10) In an unglazed earthen vessel the contagion would sink into the 28 pores, and could not be washed out.

(11) The victim falls primarily to the officiating priest; but any priest 29 may share in it.

(12) See 4, 6 f. 11 f. 17 f. 21; 16, 27. 30

(13) Probably cereal offerings ready dressed were offered in smaller quan- 7, 10 tities than unprepared flour. The former would have to be eaten at once, 20 but the latter might be stored in the Temple chambers.

(14) Three special varieties of peace-offering are described. The first of 11 these is the offering of thanksgiving, or *praise-offering*, presented in acknowledgment of some favor or mercy received from God (cf. Amos 4, 5; Ps. 56, 12). The second variety is the *vow*, and the third the *freewill-offering* 25 (see below note 18 on v. 16).

(15) Leavened bread was the ordinary accompaniment of a meal; it was 13 not, however, offered upon the altar (cf. note on 2, 11).

(16) The term *terumâh*, which belongs to the priestly terminology, denotes 14 something *lifted off* from a larger mass for some special purpose, *i. e.* specially 30 set apart or reserved. It is thus applied to the contributions made for the Tabernacle (Ex. 25, 2; 35, 5, &c.); to the consecrated portion of the spoil of the Midianites (Num. 31, 41); and to the land assigned to the priests (Ezek. 48, 8-12), &c. The corresponding verb *herim* is used similarly. A survey of the passages in which these two terms occur, shows that there is no reference 35 to a ceremonial act of lifting, such as the old rendering *heave-offering* suggests. In connection with sacrifices, *terumâh* is used specially of portions forming the priest's due, especially the thigh of the thank-offering.

One cake of each sort was given to the priest; the rest was eaten by the worshiper and his guests.

(17) In a hot climate the meat would soon become corrupt. 15

(18) The remaining kinds of peace-offerings are: (a) the *vow*, an offering 16 promised beforehand, if some specified favor were received, and (b) the *freewill-offering*, which was prompted simply by the piety of the worshiper. Knowledge of the distinction between the three sorts of peace-offerings is 45 presupposed, and no precise definition is anywhere given.

(19) The whole offering will be unavailing to secure God's favor; a vow 18 must be paid over again.

(20) Heb. *piggûl*, a technical term for stale sacrificial food, food eaten 50 later than was proper. The word occurs also c. 19, 7; Is. 65, 4; Ezek. 4, 14. In the Authorized and Revised Versions, it is unfortunately confused with two other words, the use of which is quite different, viz. *shéqec* 'detestable thing' (v. 21; 11, 10. 11, 12, &c.), and *to'ebâh*, the ordinary word for 'abomination' (18, 26. 27. 29, &c.).

(21) Death through divine agency is meant, not punishment inflicted at 20 55 the hands of the community.

Father's kin. In Heb. 'am means commonly 'people;' in Arab. it means 'father's brother' or 'father's brother's descendants.' This points to an original meaning of 'relations on the father's side,' which is preserved in this and certain other phrases used in P, but which, as a rule, has been extended in Hebrew to *people*, while in Arabic it has been limited to *patruus* and *patruels* (WELLHAUSEN in the Göttingen *Nachrichten*, 1893: *Die Ehe bei den Arabern*, p. 480; somewhat differently W. R. SMITH, *Kinship and Marriage in Early Arabia*, p. 58).

(22) *Detestable thing* (Heb. *shéqec*), the technical term for animals prohibited as food. See note (2) on c. 11 (p. 73, l. 26).

(23) *i. e.* none of the fat pieces enumerated in 3, 3. 4.

(24) *Dies of itself*, lit. a *carcass*; the word is used technically of animals which have not been properly slaughtered, but have died a natural death. The flesh of such animals could not be thoroughly drained of blood. Cf. 17, 15 f., and the position of that law, following the prohibition to eat blood, *ib.* vv. 10-14.

Torn by beasts. Cf. c. 17, 15 f.; also Ex. 22, 31 (30 Heb.); Deut. 14, 21; Ezek. 44, 31.

(25) Swung to and fro before the altar, to symbolize the presentation of the gift to JHVH.

(26) The portions here assigned to the priest are the same as in 10, 12-15; Ex. 29, 27. 28; but according to Deut. 18, 3 the priest's due consisted of the shoulder, the two cheeks, and the maw.

(27) The special word used seems to denote something measured out, or allotted (cf. Num. 18, 8). A mistaken etymology suggested the meaning *anointing-portion*; and then these dues were, by the insertion of the following clause, specially connected with the day of the consecration of the priests. The second part of v. 36 is also probably a gloss. Notice that it speaks of all the priests, and not of the high-priest only, as being anointed.

(28) A colophon added to the group of laws in 6, 8-7, 36. The sacrifices are mentioned in the same order as in these two chapters, and not in the order of cc. 1-6, 7.

(29) This perhaps refers to a misinterpretation of 6, 19-23 (see v. 20), although it ought in that case to be mentioned before the guilt-offering. It is possible that the paragraph, to which the words originally referred, was omitted by the editor on account of the detailed account of the consecration ceremony given in Ex. 29 and Lev. 8 and 9.

(30) According to the original colophon the sacrificial laws were given on Mount Sinai. The editor has added the second half of the verse to make the narrative harmonize better with his own account of the erection of the Tabernacle, and with his introductory statement in 1, 1.



Notes on Chapters 8-10.

(1) See Ex. 28, 39; 31, 6. 8. The *sash* (Heb. *abnéṭ*) was more than a simple 'girdle.' According to Josephus (*Ant.* iii, 7, 2) it was an embroidered, loosely-woven scarf, which was passed several times round the breast of the wearer, the end being left hanging down to the feet. The word for *skillfully*

wrought band (Heb. *khēsheb*) is used only of the belt or band of the ephod. 8 It means properly *device, design* (cf. the corresponding verb, Ex. 26, 1, 'work of a designer,' 28, 6, &c.).

(2) For the *breast-plate* see Ex. 28, 15 ff., and for the *Urim and Thummim* 8. 9 5 (lit. 'the Lights and the Perfections') *ib.* 28, 30; for the *turban* see Ex. 28, 36 ff.

(3) No such ceremony is spoken of in the case of the other priests. 12 With this representation agree the directions given in Ex. 29, 7 ff.; the use of the term *anointed priest* in 4, 3. 5; 6, 22; and the language of 16, 32; 21, 10. On the other hand in Ex. 28, 41; 30, 30, and especially in 40, 15, 10 Moses is commanded to anoint Aaron's sons (*i. e.* the ordinary priests); and their anointing is presupposed in Lev. 7, 36; 10, 7; Num. 3, 3. Either, therefore, the term *anoint* is used more widely to denote the sprinkling with blood and oil (see v. 30); or, as seems more probable, the passages which speak of the anointing of Aaron's sons belong to later strata of the Priestly Code. 15 In several of these passages there are independent indications that they are of a secondary character (cf. 7, 36, and note).

(4) See Ex. 28, 40. 13

(5) Freeing it from all uncleanness, and making it a fitting place to 15 receive the offerings of the Israelites. This sin-offering was presented on each 20 of the seven days of the consecration ceremony (Ex. 29, 36. 37; cf. Ezek. 43, 26).

(6) The description of the fat pieces here, like that in Ex. 29, 13. 22, is 16 less precise than that given in 3, 3. 4, &c.; 4, 8. 9; 7, 3. 4.

(7) Since the offering was made in behalf of Aaron and his descendants, 17 they could have no right to partake of it.

(8) Lit. *fulfilling* or *installing* (cf. note 12 on v. 33). 22

(9) By this ceremony the different members of the priests are purified and 24 consecrated (cf. 14, 14. 17).

(10) We are not told whether the oil and blood were to be sprinkled at 30 the same time or separately. In Ex. 29, the act of sprinkling (v. 21) is placed 30 *before* the wave-offering (vv. 22 ff.). For the view that this sprinkling of oil implies the anointing of Aaron's sons see on v. 12. The Received Text, by omitting *and* after *Aaron* twice, perhaps supports this view, as it suggests that Aaron was treated differently from his descendants. The reading of the LXX and Samaritan version is preferable.

(11) The *ram of installation* is treated as a peace-offering, whereof the 31 worshiper partook.

(12) Lit. *he shall fill your hand*. This is an old phrase for the appoint- 33 ment of a priest. The original sense of the expression is uncertain. It *may* be merely a figure denoting investiture with authority. More probably, however, the allusion is either (cf. Jud. 17, 5. 12 with 17, 10; 18, 4) to the sum 40 of money paid to the priest for his services, or (cf. v. 27; 2 Chr. 13, 9) to the offerings placed in his hand, and formally authorizing him to officiate as priest. Ultimately, however, it became little more than a synonym of *consecrate* (with the use here cf. Ex. 28, 41; 29, 9. 29. 33. 35; Lev. 16, 32; 21, 10; Num. 3, 3); 45 and in Ezek. 43, 26 is used even of the consecration of an altar.

(13) Aaron being now consecrated performs the rites, which in 8, 15 ff. 9, 7 had been performed by Moses.

(14) *i. e.* from the ledge beside the altar, on which he stood. According 22 to Ex. 27, 1 this altar was 3 cubits high. Cf. Ex. 20, 26, 'Thou shalt not 50 go up by steps to my altar;' 1 Ki. 12, 33 (*went up*). Cf. Judges, p. 83.

(15) The fire showed JHVH's acceptance of the offerings (cf. 1 K. 18, 38; 24 2 Chr. 7, 1). Fire had already been burning for seven days upon the altar; now the victims are consumed at once. 'From *before* JHVH,' here and 10, 2, means from the sanctuary: cf. 16, 12; Num. 17, 22. 24 (AV 7. 9); &c.

(16) Lit. *ate up*. Cf. Jud. 6, 21; 1 Kings 18, 38; Amos 7, 4. 55

(17) Apparently either the incense was not prepared according to the 10, 1 instructions which had been given, or the fire was not taken from the proper place, *viz.* the altar of burnt-offering.

(18) Lit. *get me sanctification . . . get me honor*. For the second word, 3
5 *cf.* Ex. 14, 17. 18; 2 Sam. 6, 22; Hag. 1, 8. Those who approach more nearly to JHVH, must recognize more fully His sanctity and majesty.

(19) Contact with the dead, or taking part in mourning rites, caused a 6 pollution which ought not to be incurred by a priest on duty at the sanctuary.

(20) The implication that all the priests had been anointed suggests that 7
10 vv. 6. 7 do not belong to the same stratum of narrative as the context (see on 8, 12). This inference would be strengthened if the prohibition to leave the Tabernacle implied necessarily, as has been supposed, that the seven days of consecration were still in progress; for the narrative of c. 9 (see v. 1) asserts that they were complete.

15 (21) In the original the connection between verses 9 and 10 is harsh and 10 awkward. Verses 10. 11 are, in language and thought, closely connected with the *Law of Holiness* (cc. 17-26). Probably passages from two separate sources have been somewhat loosely united, the redactor inserting here the heading of some law of purity, apart from its original connection.

20 (22) *Scil.* of the people (9, 3). 16

(23) The priests, being the representatives of the sinful people, complete 17 the ceremony by eating on their behalf the sacred flesh (*cf.* W. R. SMITH, *Religion of the Semites*, pp. 326. 331; ed. 2, pp. 344. 349). The passage is, however, a difficult one, and the meaning is uncertain. Others render for
25 *taking away the iniquity of the congregation, and making atonement before JHVH*, supposing the consumption of the flesh by the priests to be a symbolical act, signifying that the sin-offering has been accepted by God, and has completed its atoning work.

(24) It was shown that c. 4 probably represents a later development of 18
30 the ritual of the blood of the sin-offering. In 6, 30, which agrees with c. 4, the rule is laid down that all sin-offerings must be eaten, unless their blood had been taken into the inner sanctuary. The intention of vv. 16-20 seems to be to harmonize the usage followed in 9, 15 (see v. 11) with the rule of 6, 30, by explaining it as exceptional.

35 (25) See 9, 8 ff. 19

(26) In spite of the sacrifice offered on behalf of Aaron and his house, two of his sons have perished; with such a token of the divine displeasure resting upon him, could he, immediately afterwards, feel himself entitled to eat the sin-offering?



Notes on Chapter 11.

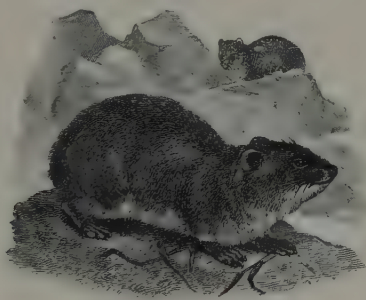
(1) The language and thought of vv. 43-45 display a close affinity with the 11, 2 *Law of Holiness* (H = Lev. 17-26); *cf.* esp. 20, 25. Since regulations respecting clean and unclean animals are there alluded to, it seems probable that in the verses before us we have an excerpt from the Code found in cc. 17-26.
45 Now the parts of the chapter primarily connected with vv. 43-45 are vv. 2-23. 41. 42. 46. 47. It is true that the characteristic features of H fail us here; and it is doubtful, from the general character of the Code, whether the

original law of H was stated with such minuteness. Still the connection of II these verses with vv. 43-45, and the marked difference between them and vv. 24-40, which approach more nearly to the Priestly Code, will justify us in assigning provisionally the whole of vv. 2-23. 41-47 to H.

5 (2) The fundamental principle given as the ground of the law concerning clean and unclean animals is (v. 44) the holiness of the people, which rests upon the holiness of JHVH. In carrying out this principle various circumstances came into consideration. Some animals would be regarded as unclean on account of the natural disgust which they excited, the bad odor left upon 10 anything which they touched, or their unclean habits. The same feeling which caused eating of blood to be prohibited would lead to beasts and birds of prey being regarded as unclean. Other animals would be excluded because they were sacred to heathen deities, or eaten in heathen rites (*cf.* Is. 65, 4; 66, 17). Superstitious animal worship is spoken of in Ezek. 8, 10. 11. It is 15 also possible that in some cases there survived traces of early superstitions, according to which certain animals were regarded as *totems*, that is as being physically akin to a particular tribe. This was in particular the view of W. R. SMITH (*Kinship*, p. 306 ff., *Religion of the Semites*, p. 424 ff.; ed. 2, p. 443 ff.); so also STADE (*Geschichte*, vol. i, p. 485). But some of the most distin- 20 guished Semitic scholars consider the theory that Semitic peoples passed through a *totem* stage as unproved. The rules with reference to chewing the cud and dividing the hoof are probably a *posteriori* generalizations, which were found to include all clean animals. Fish without fins or scales may be prohibited on account of their resemblance to snakes, creatures regarded with aversion 25 by the Hebrews (*cf.* Gen. 3, 1). The word rendered in this chapter (vv. 10-13. 20. 23. 41. 42) *detestation* (Heb. *shéqec*) is one used technically of animals prohibited as food; it occurs besides only 7, 21 (where see note); Ezek. 8, 10; Is. 66, 17. *Cf.* the cognate verb, vv. 11. 13. 43; 20, 25.

(3) With this list compare the list in Deut. 14, 3-21, where the clean 30 quadrupeds are not merely (as here) *defined*, but specified by name.

(4) Heb. *shaphán*, the *Hyrax Syriacus*. There is, unfortunately, no perfectly satisfactory English equivalent. *Rock-badger*, which is sometimes employed, is merely a translation of the German *Klippdachs*. *Daman*, which has been used by some naturalists, is neither accurate nor English; it is the Arabic 35 name of a species of *sheep* peculiar to Africa. The early travelers SHAW and



ROCK-RABBIT (HYRAX SYRIACUS).

BRUCE state that the animal denoted by the *shaphán* was called the *daman* (or *sheep*) of the Israelites; but this usage evidently does not justify *daman* alone being used in the same sense. *Rock-rabbit* has been adopted, as the name given by the English at the Cape to an allied species of *Hyrax* 40 (the *Hyrax Capensis*); but it must not be understood as implying that the *shaphán* is a rabbit, or even belongs to a kindred species. It is in fact a

pachydermatous animal, and has, according to HUXLEY, a character intermediate between the *Ungulata* and the *Rodents*. Its principal habitat is Africa (where allied species are also found); but it is frequent also in the Sinaitic Peninsula, and on the hills about the Dead Sea; in the more northerly parts of Palestine it is rarer. The *shaphán* is spoken of in the Bible as a wise but feeble creature, living in great numbers among the rocks (Prov. 30, 26; Ps. 104, 18). It is described by modern travelers as being about the size of a rabbit, of a grayish brown color, with short ears and hardly any tail. It does not usually burrow, but makes its home among the clefts of the rocks. It is a shy and timorous animal, but exceedingly agile.

(5) Neither the rock-rabbit nor the hare really chews the cud, but the movements which they often make with their mouths give them the appearance of ruminating.

(6) That is, when they have died of themselves.

(7) *i. e.* the *wadys*, the torrent-streams of Palestine, frequently flowing through deep rocky ravines.

(8) Or *great vulture* (Heb. *nésher*), so TRISTRAM, *Nat. Hist. of the Bible*, pp. 172-179; not to be confused with the ordinary Egyptian vulture, or *carriion-vulture* (Heb. *rakhám*, v. 18). Why the rendering *eagle* is incorrect, is shown by TRISTRAM; the *nésher* has down instead of feathers upon the head and neck, thus having the appearance of baldness (Mic. 1, 16), and gathers in numbers around dead bodies (Job 39, 30). Neither of these descriptions would suit the eagle.

(9) The identification of several birds in this list is more or less uncertain.

(10) LXX and Vulg. render *sea-eagle*, but this bird is rare so far south as Palestine; whereas a small species of *short-toed eagle*, closely resembling the osprey, is very common there.

(11) See Job 28, 7, where the sharp sight of this bird is alluded to.

(12) The meaning of the Hebrew *takhmás* is quite uncertain. The name (*cf.* Heb. *khamás* 'to wrong' or 'treat violently') suggests a cruel bird. In Arabic the male ostrich bears a name, of similar import; hence some suppose that to be the bird meant here, the preceding word being properly the *female* ostrich. AV *night-hawk*; LXX and Vulg. *owl*, but owls are mentioned later, in v. 17.

(13) *Sea-mew*. So LXX. Several kinds of sea birds are found on the Syrian coast, and some are eaten at the present day.

(14) Including all the smaller birds of prey, of which the *kestrels* are the species most common in Palestine.

(15) The *little owl* (Ps. 102, 6) and the *great owl* (Is. 34, 11) are spoken of as birds living in waste and desolate places. There are said to be five varieties of owls in Palestine, but the two species here mentioned cannot be determined with certainty.

(16) So LXX (*porphyryion*). Some (on etymological grounds) suggest *screech-owl* or *horned-owl*.

(17) The Received Text places this bird between the two owls. The present place is certainly more appropriate, and is adopted here in accordance with Deut. 14, 17. The Versions agree in understanding some kind of water bird.

(18) A bird of passage (Jer. 8, 7), with large wings (Job 39, 13, RVM; 19 Zech. 5, 9), making its nest in the cypresses (Ps. 104, 17). The name, literally *the kindly one*, has led to its identification with the stork. Many of the Versions render *heron*, which some moderns prefer.

(19) Probably a generic name, comprising seven species in Palestine, one of which is the white ibis. LXX *charadrios*, a plover.

- (20) *Swarming creatures*. See note on 5, 2. By 'winged swarming creatures that go upon all fours' are meant winged insects, which really have six legs. On the different kinds of locusts compare TRISTRAM, *Nat. Hist. of the Bible*, pp. 306 ff., where the 'jointed legs' of the *Saltatoria* (as opposed to the *Cursoria*) are clearly shown in the illustrations.
- (21) Four kinds of locusts are named, but they cannot be identified with certainty. Among the Arabs only certain kinds of locusts are eaten; among the Persians the larger sorts are eaten, but not the smaller and more destructive varieties.
- (22) The Hebrew *sol'dm* occurs only here. The name suggests a *devouring* insect. According to the Talmud this species had a smooth head.
- (23) Heb. *khargól*, also found only here. The name seems connected with an Arabic verb meaning *to gallop*; hence we may infer that this was not a flying locust.
- (24) The use of this name in comparisons in Num. 13, 33; Is. 40, 22, suggests that some small common variety of locust is meant.
- (25) In vv. 24-40 we clearly have a passage inserted from another source. It interrupts the fourfold classification of living creatures, viz. 2-8; 9-12; 13-19; 20-23; 41-43, and no reference is made to this section in the subscription, v. 46. While the main law deals with the *eating* of various kinds of animals (except incidentally in vv. 8, 11), this section speaks of the defilement caused by *touching* them, and prescribes the necessary means of purification.
- (26) Heb. *ṣab*. In Arabic the same name is given to a large lizard which is sometimes as much as two feet in length. The phrase *in its various kinds* shows that the name is here used in a somewhat general sense.
- (27) The meaning of the first four names is very uncertain, but probably various kinds of lizards are meant. The first may be the *gecko* (so Peshita, but LXX and Vulg. *shrewmouse*), possibly receiving its name from the curious clucking sound which it makes; the second name is a guess from a possible etymology; the Versions agree in understanding the third name of some kind of lizard; for the fourth LXX and Vulg. give *lizard*, but the Talmudists *snail*. The last name of all is now commonly understood of the *chameleon* on etymological grounds; Peshita renders *centipede*, LXX and Vulg. *mole*. The verses which follow imply that small creatures are meant, which found their way into houses, and were likely to fall among clothing or into vessels for food.
- (28) Compare 6, 28. 33
- (29) Or earthen baking-pot. Cf. note on 2, 4. 35
- (30) A portable earthen stove, on which the cooking utensil was placed. The Hebrew word is a dual form, but the force of the dual is uncertain.
- (31) *e. g.* anything used for taking the carcass out of the water. 36
- (32) The water soaks into the seed, and carries the pollution with it. 38
- (33) Compare 17, 15, 16. 40

Notes on Chapter 12.

- (1) Among primitive peoples the mystery surrounding the processes of generation and birth suggested the presence of supernatural powers. Dread of the unknown spirits, which were supposed to surround a woman in childbirth, led to her being regarded as unclean; and she was consequently separated from the community. Cf. FRAZER, *The Golden Bough*, ii, 238-242. Feelings of awe and reverence seem to have perpetuated a similar idea of impurity even among civilized nations. It is found for example among both Greeks (Thuc. 3, 104) and Romans (Terent. *Andr.* III, ii, 3; Persius, ii, 31 ff.). By the Hebrews

physical as well as moral uncleanness had to be shunned on account of the holiness of JHVH.

(2) Lit. *separation*; see 15, 19.

(3) It was an ancient belief that the symptoms of a puerperal state continued 5 longer after the birth of a girl than of a boy.

(4) The state of impurity was an offense against the holiness of JHVH.

7

Notes on Chapters 13. 14.

(1) This chapter shows a minute and accurate knowledge of the different features of the plague of leprosy. The common White Leprosy (v. 13) must be distinguished from the more malignant plague here meant, properly termed *Elephantiasis*, two kinds of which are known: (a) *Tubercular Elephantiasis*, the more common form, first showing itself by reddish patches, on which dark tubercles afterwards appear. At a later stage of the disease many of these tubercles ulcerate and eat into the flesh. The features swell, the limbs become distorted, the powers of sight and speech are affected, but the disease generally lasts nine or ten years before attacking a vital part. Symptoms of this form of elephantiasis, which is by most recognized as incurable, are probably alluded to in Job 2, 7. 8; 7, 5. 15; 16, 16; 19, 17. — (b) *Anæsthetic Elephantiasis*, appearing in the form of whitish spots, which develop and discharge. The disease soon attacks the smaller members, and toes and fingers fall off at the joints, while the limbs affected lose all sense of feeling. The skin becomes tightly drawn, but the face is never so much disfigured as in the case of tubercular elephantiasis. The disease often lasts for twenty years, and in some cases remedies have been found to heal or alleviate the complaint. Elephantiasis appears to be sometimes contagious, though it is said not to be so generally. In the present chapter only the earlier symptoms are described, and these are carefully distinguished from scabs or scars produced by other causes.

(2) A white mark, the skin of the Hebrew being usually dark, and the hair dark, or frequently black.

(3) The Hebrew word denotes more than a mere mark; it implies a mark left by the heavy touch or stroke of a malignant complaint. See Ps. 38, 11 (RV *plague*); 39, 10 (RV *stroke*); and for the cognate verb, 2 Kings 15, 5.

(4) The sore having sunk into the flesh. Moderns have recognized both the signs of leprosy here described, as well as the spreading character of the disease (vv. 7. 8).

(5) VV. 12. 13 appear to describe the common White Leprosy, which appears in the form of white scales, spreading over the greater part of the body. When the disease had run its full course, the white scale or scurf, which formed over the whole body, gradually peeled off, and left the skin sound and healthy.

(6) The term is used only in the description of leprosy. It may denote a *breaking* of the skin, or else a dry scale or scab.

(7) If only one of the marks of leprosy is found, the priest is to wait seven days before deciding. The LXX reads *no yellow hair*; but if neither of the two signs of leprosy was to be found, the priest would pronounce the man clean forthwith.

(8) In Syria at the present day this disease is known by the same name *bāḥaq*, and it is recognized as not dangerous. It takes the form of dull white or reddish spots on the skin, of unequal size, and hardly rising above the surface of the skin. The spots have no bright surface, and in time disappear of themselves.

(9) The garb of the leper is that of a mourner; *cf.* for rending the garments, 21, 10; for letting the hair hang loose, 21, 10; Ezek. 24, 17; for covering the moustache, Ezek. 24, 17; Mic. 3, 7.

(10) At the present day in the East lepers are obliged to live in a quarter 46
5 of their own.

(11) There is some evidence that the plague of leprosy can be communi- 47
cated from the sufferer to his clothing, but there is no allusion here to such infection. Probably some kind of mould or fungus-growth is meant.

(12) The renderings *warp* and *woof* are found in the LXX, and *shēthi* has 48
10 the meaning of *warp* also in Arabic. It has been objected that there was no reason why the warp and the woof should be distinguished here, and that one could not be affected without the other. But it is a very common thing for the woof of cloth to be so thick, that a spot on it would not touch the warp-thread at all, and *vice versa*. Or the direction in which the spot seemed to 15
run, would be taken as indicating that the evil was in the warp or in the woof, as the case might be. *Cf.* G. F. MOORE, *American Oriental Society's Proceedings*, 1889, p. clxxviii.

(13) Probably a strip of scarlet material, with which the cedar wood and 14, 4
hyssop were tied together.

(14) Heb. *ezōb*. Hyssop as a means of purification is alluded to in Ps. 51, 7; 20
in 1 K. 4, 33 it is spoken of as a small plant growing out of the wall. There is great divergence of opinion as to the plant meant. The LXX renders by *hyssopos*, but it is disputed whether this translation represents a real tradition or was adopted merely on account of the similarity of sound. According to tra- 25
dition the hyssop is a species of Marjoram (or *Origanum*); but J. F. ROYLE, followed by TRISTRAM, identifies the Hebrew *ezōb* with the Arabic *āṣaf*, the 30
caper, a bright green creeper, which is common on ruins; it is believed to possess detergent qualities, and could produce a stem 3 or 4 feet long (see John 19, 29). The two words, however, do not agree phonetically; nor does a
branch of the caper plant—at least as depicted in TRISTRAM, *Nat. Hist. of the Bible*, p. 456—seem to be of a shape suitable to use for sprinkling a liquid.

(15) *i. e.* not stagnant, but from a spring, or running stream. See Gen. 5
26, 19; and *cf.* c. 15, 13; Jer. 2, 13; Zech. 14, 8.

(16) The blood implies the restoration of the healed leper to communion 6
35 with God and with his fellow-worshippers.

(17) The bird symbolically carries away the contagion of the leprosy. 7
Comp. the sending away of the goat for Azazel on the great Day of Atonement (16, 20-28).

(18) The term is found only in this chapter of the Old Testament. It is 10
40 said to have been the twelfth part of a *hin*, and was computed by the Rabbis to be the size of six eggs, about five-sixths of a pint.

(19) It is difficult to account satisfactorily for the presentation of a guilt- 12
offering in this case. It has been suggested that a condition of things had arisen which destroyed the sacred character of the Israelite, and that an equiva- 45
lent must be paid to God before the right relation was restored. Others have seen in this guilt-offering an act of reparation for the service withheld from God by the leper, while he was excluded from the sanctuary. But the disorders described in c. 15 likewise prevented a man from discharging his religious duties, and there no guilt-offering is prescribed.

(20) *Cf.* the ritual of consecration in 8, 23, 24. 14

(21) *i. e.* on the same spots on which the blood of the guilt-offering is; 17
cf. v. 28.

(22) The supplementary law, describing the leprosy of houses, should, 34
according to its subject-matter, have followed at the end of c. 13. The subject

is obscure. Some have thought of an efflorescence in the plaster due to salt-¹⁴ petre; but this hardly agrees with the greenish, reddish patches of v. 37. Some kind of damp or mould may be meant. Contagion due to human leprosy is nowhere suggested.

5 (23) Lit. *is healed*.

48

Notes on Chapter 15.

(1) In regard to the different defilements spoken of in this chapter, a sense^{15, 1} of natural disgust or shame has been developed into an ethical and religious feeling of uncleanness. Compare notes on c. 12, for the feelings with which
10 primitive peoples regarded certain physical states. Similar rules for ceremonial purification are found among the Egyptians (Herod. 2, 64), the Babylonians (*ib.* 1, 198), and many Semitic peoples.

(2) *i. e.* from the urethra, for which *body* (lit. *flesh*) is a euphemism. 2

(3) The discharge may be either continuous or intermittent, acute or chronic. 3

15 (4) Lit. *place of riding*, that is, *riding-seat*,—in Cant. 3, 10 in a chariot; 9 but as riding was the more common mode of traveling, *saddle* is probably included in the meaning of the term.

(5) Two degrees of defilement are spoken of—one merely lasting till sunset, 10 the other requiring also washing of the clothes and person.

20 (6) Cf. Deut. 23, 9-11 (10-12 Heb.). 16

(7) Merely indirect contact with an unclean object causes a lesser degree 23 of pollution.

(8) It is disputed whether this law relates to different conditions from those 24 under which the penalty of death is threatened in 18, 19; 20, 18; or whether we
25 have here a mitigation of the old law, due to the altered feelings of a later age.

(9) Cf. 22, 2. Notice that here the priests are addressed, while the main 31 part of the chapter is addressed to the people.



Notes on Chapter 16.

(1) This chapter represents the culminating point of the Levitical system.^{16, 1}
30 CC. 1-7 contain regulations respecting the principal kinds of sacrifice; cc. 8-10 describe how the priests were consecrated, and entered solemnly upon their duties; cc. 11-15 give laws of purification; c. 16 prescribes the ceremonial of the great Day of Atonement, to be observed annually on behalf of the entire people. The introduction (v. 1) shows that the chapter is historically the
35 continuation of c. 10 (see 10, 1-3). Before considering it in greater detail, however, it will be convenient to place before the reader an outline of its contents:—

vv. 1, 2: Historical introduction;—vv. 3-10: Preparations for the ceremonial prescribed in vv. 11-28 (dress of Aaron, selection of animals, &c.).—vv. 11-14:
40 Aaron to offer the *sin-offering* (a young bullock, v. 3) for himself.—vv. 15-19: Aaron to make atonement for the Holy of Holies (vv. 15, 16^a), the Holy place (v. 16^b), and the altar of burnt-offering (vv. 18, 19), with the *sin-offering* (one of the two goats, vv. 5, 8), offered on behalf of *the people*.—vv. 20-22: The
45 sins of the people to be confessed over the other goat (vv. 8, 10), which is then to be led away into the wilderness for Azazel.—vv. 23-26: Aaron to offer the *burnt-offerings* (two rams, vv. 3, 5) for himself, and for the people.—vv. 25-28: Subordinate instructions.—vv. 29-34: The people, on the day on

which atonement is made for them, to practice self-denial, and to abstain from **16** all labor.

The question to which the chapter gives rise is whether it represents throughout one and the same stage of ceremonial usage. From its opening 5 words, it would be expected to define the conditions, imposed after the fate overtaking Nadab and Abihu (**10, 1-3**), under which the Holy of Holies might be entered by the high-priest; but the greater part of vv. 4-28 deals actually with another subject, *viz.* the ceremonial of atonement, to be observed annually on behalf of the people at large; moreover, the ritual connected with 10 this is prescribed *before* the day itself has been enjoined upon the people for observance (vv. 29-34). BENZINGER (ZAT 1889, pp. 65-89), upon the ground of these and some other inconsistencies observable in the chapter, argues, with considerable pertinence and force, that it is of composite authorship, and reaches the conclusion that its nucleus is contained in vv. 1-4. 6 (or 11*), 15 12-13. 34^b (regulations defining the conditions under which Aaron, when occasion required, was to enter the Holy of Holies), and vv. 29-34^a (a law prescribing a relatively simple rite of atonement to be performed annually on behalf of the people and the sanctuary, and specifying the manner in which the day was to be observed publicly); the more elaborate ritual prescribed in vv. 5. 7-10. 20 14-28† is, he considers, a subsequent development, which, as it now stands, is interwoven with directions relating to Aaron alone, an account of its having become the custom for the high-priest to enter the Holy of Holies on the Day of Atonement only.

We fully recognize not merely the possibility, but the high probability, 25 that the ritual prescribed in this chapter was of gradual growth; but we doubt whether its stages can be properly indicated by polychromatic distinction. The words *not at all times* in v. 2 lead us to think that even when the supposed nucleus of the chapter was formulated, there were restrictions on the *occasion*, as well as on the *manner*, of the high-priest's entering the Holy of Holies; and 30 the terms of vv. 29-34^a appear to us to presuppose some preceding regulations, defining more particularly the character of the atoning ceremonies there alluded to.‡ It is true, **23, 26-32** is parallel to vv. 29-34^a, in the stress which it lays upon the manner in which the day is to be observed by the people; but it also presupposes in v. 28 some special atoning rites, the nature of which it 35 does not itself more closely define.§ Hence, while not affirming that the ceremonial of the Day of Atonement was, at the beginning, as developed as that

*V. 11 being regarded as an otiose repetition of v. 6, made after the insertion of vv. 7-10.

*

†With the exception of v. 17^b and v. 24^b (from *and make*), which he treats as later, harmonistic glosses.

*

‡Notice especially the circumstantial enumeration of v. 33, which surely presupposes something more than either the ordinary sin-offering for the community, Num. **15, 22-26** (where nothing is said about the application of the blood), or even Lev. **9, 9. 15**; and which, moreover, *exactly summarizes* the principal present contents of vv. 14-28.

*

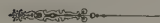
§The offering made by fire of v. 27 will not be the special atoning sacrifice intended, for that is common to most of the sacred seasons mentioned in **23** (vv. 8. 18^b. 25. 36). Num. **29, 7-11** (where additional public sacrifices similar to those for the first day of the seventh month, vv. 1-6, are prescribed for the same day) also presupposes (v. 11) the *sin-offering of the atonement*; but the calendar of sacred seasons, contained in Num. **28. 29**, may be of later date than the present form of Lev. **16**.

now prescribed, we think that to limit the original regulations of the chapter 16 in the manner proposed, would leave them less systematic and complete than is probable. The more elaborate ritual prescribed for the blood, as compared with 9, 7. 9. 15, and even with 4, 6. 7. 17. 18, does not point necessarily to its 5 being a later development; it may be due to the special solemnity of the occasion, a ceremonial enacted, once a year only, on behalf of the entire nation.

Ezekiel (45, 18-20), for his ideal state, enjoins atonement to be made for the Temple, on behalf of such as err through inadvertence or natural slowness, twice yearly, on the first day of the first month, and on the first day of the 10 seventh month; the ceremonial is, however, much simpler than that prescribed in the present chapter, only a bullock being slain as a sin-offering, and its blood applied to the door-posts of the Temple, and of the gateway leading into the inner court, and to the corners of the altar of burnt-offering. The relation of the law of Lev. 16 to that of Ezekiel is difficult to fix. It might 15 in some respects be described as a development of it; but it is not so in others: the ceremony is to be of annual observance only; and two of the rites enjoined by the prophet are absent from it altogether. There is, however, independent evidence connecting our law with post-exilic usage. Although indeed the altar of incense is not named here, the ritual of the blood 20 resembles that described in c. 4, a chapter which there is reason for believing to be one of the later additions to the Pentateuch. The confession of sins (see the note on v. 21) is otherwise mentioned only in post-exilic writings. Whether, however, Neh. 8. 9 can be taken as showing that the Day of Atonement was not yet introduced in B. C. 444, must be regarded as uncertain; it 25 is remarkable that in a detailed account of the days within which this rite, if observed, must have fallen, there is no mention of it; but the argument *e silentio* is always to be used with reserve.

The growth of ceremonial in connection with the Day of Atonement may be illustrated by the Mishnic Treatise *Yoma*, where we find that the later 30 Jews made several additions in practice to the law laid down in Leviticus.

(2) Heb. *kappôreth*. It was a massive plate of gold, resting upon the ark, 2 as a top or cover, and forming one piece with the two cherubim rising out of it (Ex. 27, 17-21; cf. 26, 34; 40, 20, &c.); to judge from Ex. 25, 22; 30, 6; Lev. 16, 2; Num. 7, 89, it acquired its special sacredness and importance (cf. 35 1 Chr. 28, 11) from the fact that JHVH appeared, or spoke to Moses, from immediately above it. It was, in other words, so to say, JHVH's *footstool* (cf. 1 Chr. 28, 2; Ps. 99, 5; 132, 7). The derivation is disputed. The rendering *mercy-seat* implies a derivation from *kipper* 'to atone,' the name being supposed to be given to it on account of the most solemn act of atonement in 40 the year (see vv. 14. 15) being performed upon it. The verb, however (as the Arabic *kâfara* shows), means primarily *to cover*; hence others, observing that as a rule all rites of atonement were performed upon the horns of one of the altars (Lev. 4; 8, 15; 9, 9), and that the one passage in the Pentateuch (Lev. 16, 14. 15) in which the *kappôreth* is brought into connection with such a rite does 45 not seem to be an ancient one, consider that the word means simply a *lid* or *cover* (see Ex. 25, 17 RVM).* This is in fact the view of the majority



*There is also a philological objection to the derivation from *kipper*. A word of the form *kappôreth*, from *kipper* 'to atone,' would mean not 'place of atonement,' but (in an abstract sense) 'atonement' (cf. KÖNIG, *Lehrgeb.* ii, 1, p. 201), which, on the analogy of *parôkheth*, might come to denote a *thing that atones*; the means of atonement was, however, not the *kappôreth*, but the *blood* (c. 17, 11, &c.), which was applied to the *kappôreth*, merely as being the part of the sanctuary nearest to the place of JHVH's presence.

of modern scholars. The objection to it is that in Hebrew the verb *kaphár*, 16
kipper has only the idea of covering morally* (cf. on 1, 4), i. e. of treating
propitiously or of *propitiating*. If the word means properly a *cover*, it must
 5 be an *old* one in Hebrew, formed before the verb *kaphár* had been limited
 to a moral connotation. The importance attached to the *kappôreth*—which was
 such that the Holy of Holies is in 1 Chr. 28, 11 called the 'place of the
kappôreth'—will in that case be due to the sacred associations which gathered
 naturally around what served at once as the *cover* to the ark, and as JHVH's
 footstool; not impossibly, also, the ideas connected with the verb *kipper* may
 10 have been gradually associated with it likewise. The LXX renders usually by
hilasterion, but in Ex. 25, 17 they have *hilasterion epithema*.

(3) The high-priest does not wear his usual garments for glory and adorn- 4
ment (Ex. 28, 2), but plain white, as becomes a humble suppliant appearing
 pure before God. White robes are symbols of purity; and as such are worn
 15 by heavenly beings, Ezek. 9, 2; 10, 2; Dan. 10, 5; 12, 6.

(4) An evil spirit, supposed to dwell in the wilderness. The word occurs 8
 only here in the OT. In the earliest parts of the Book of Enoch (probably
 about 180 B. C.) Azazel appears as the leader of the angels who formed
 unions with the daughters of men, and whose offspring, the giants, filled the
 20 earth with unrighteousness and blood (Enoch 6, 1.2; 7, 1-5; 9, 6.8-11; see
 Gen. 6, 1-6), and he is represented (10, 4.5) as fast bound, as a punishment
 for his sins, under rough and jagged rocks in the wilderness. The place is
 described in terms which make it highly probable that it is the same as the
Beth Khadûdû (or *place of sharp rocks*), to which, according to the Mishna
 25 (*Yoma*, 6), and other authorities, the goat was led on the Day of Atone-
 ment, and precipitated over the rocks, that it might perish. *Beth Khadûdû*
 has been identified, with great plausibility, with a ruined site now called *Bêt*
Khûdêdûn, on the edge of a chalk range, overhanging a steep and rocky
 chasm, twelve miles east of Jerusalem (SCHICK, ZDPV, 1880, p. 218). Whether
 30 the legend in Enoch is developed from the notice of Azazel in Lev., taken in
 connection with the fact that the goat was actually, in the time of the Second
 Temple, led away to perish at the spot referred to, or whether the belief in
 the existence of such a spirit, bound in the desert, had already arisen at the
 time when the ceremonial of Lev. 16 was framed, we do not know; the latter
 35 alternative is supported by CHEVNE, ZAT, 1895, pp. 153 ff. The meaning of the
 name is quite uncertain. The rendering *scape-goat*, derived through St. JEROME
 from SYMMACHUS, is certainly incorrect: it does not suit v. 26, and implies a
 derivation opposed to the genius of the Hebrew language, as though Azazel
 were a compound word ('the going goat' = Heb. 'ez 'ozél). Moreover, the
 40 marked antithesis between *for Azazel* and *for JHVH* does not leave it open to
 doubt that the former is conceived as a personal being.

(5) The meaning is difficult and uncertain. Ex. 30, 10 would support the 10
 rendering *upon it*, but this is not the usual meaning of the Hebrew phrase.
 Probably the meaning is that the goat was consecrated to the solemn purpose
 45 for which it was employed, as the altar (Ex. 29, 36; cf. Ez. 43, 20) was pre-
 pared for use, by a rite of expiation.

(6) *Scil.* of burnt-offering. 12

(7) The *Testimony* is the term frequently used in the Priestly Code to 13
 denote the ten words inscribed upon the two tables of stone, which were
 50 preserved in the Ark (cf. Ex. 25, 16.21; 40, 20). This law of the two tables
 was regarded as God's 'testimony,' or the solemn declaration of His will,

* For Gen. 6, 14 (where *kaphár* appears to be a denominative) will not belong here.

and the basis of His covenant with Israel. Hence such phrases as *the Tables of the Testimony* (Ex. 34, 29), *Ark of the Testimony* (Ex. 25, 22; 26, 33; Num. 4, 5), *Tent of the Testimony* (Num. 9, 15; 17, 8).

(8) The fragrance of a cloud of incense has a propitiatory efficacy (Num. 16, 46. 47); but here its object is probably to protect Aaron in the immediate presence of the divine glory (v. 2; cf. Is. 6, 5). With *that he die not* compare Ex. 28, 35 (the rule to be observed by Aaron, when he enters the Holy place).

(9) *i. e.*, upon the front part of the mercy-seat, and also in the vacant 14 space before the Ark. Upon this specially solemn occasion, the blood was brought as close as possible to JHVH Himself—closer even than in 4, 6. 7. 17. 18.

(10) *i. e.* the Most Holy place, as elsewhere in this chapter (see vv. 2. 3. 17. 16 20. 23. 27). For the idea of making atonement for a *place* (here and vv. 18. 15 20. 33), cf. Ex. 29, 36. 37; Ezr. 43, 20. 26; 45, 20.

(11) The context shows that the *Tent of Meeting* denotes here in particular the Holy place. What ceremonial was to be used in making atonement for the Holy place, is not stated; the law should perhaps be supplemented by Ex. 30, 10, which prescribes that the high-priest is to make atonement 20 once a year, with the blood of the 'sin-offering of atonement,' upon the horns of the altar of incense.

(12) Aaron has now 'gone out' from the Tent of Meeting, so that the 18 altar which is here meant must be the altar of burnt-offering, in the court in front of the Tabernacle. The atonement for the sanctuary is now complete, 25 and in vv. 21. 22 the sins of the people are expelled (symbolically) from the midst of them.

(13) The word—in Hebrew the reflexive form of a verb meaning to 21 *acknowledge, celebrate, give thanks* (whence *todáh* 'thanksgiving,' 7, 12)—is found only in priestly portions of the Pentateuch, and in post-exilic writings: 30 Lev. 5, 5; 26, 40; Num. 5, 7; 2 Chr. 30, 22; Ezr. 10, 1; Neh. 1, 6; 9, 2. 3; Dan. 9, 4. 20.

(14) The ceremonial is no doubt to be understood as a symbolical declaration that the land and the people are now purged from guilt; their sins are handed over to an evil spirit in the wilderness, to whom they are held to 35 belong. For the expulsion of evils, by their being laid (symbolically) upon a material medium, there are many analogies in other countries; see J. G. FRAZER, *The Golden Bough*, ii, pp. 182 ff.

(15) Lit. *a land cut off*, *i. e.* either one remote from human habitation, 22 or one from which the goat could not find its way back.

(16) For this technical term (lit. *humble* or *afflict one's soul*) cf. 23, 27. 29. 32; 29 Num. 29, 7; 30, 13 (14 Heb.); Is. 58, 3. 5; Ps. 35, 13; also Ezr. 8, 21; Dan. 10, 12. The phrase denotes the self-denial and abstention accompanying a fast, such as are especially insisted on for the fast of the Day of Atonement. The cognate substantive *ta'anith*, which occurs in Ezr. 9, 5, is used in post-Biblical 45 Hebrew in the sense of a *fast*.

(17) Compare 23, 3. 24. 32 (of the Day of Atonement, as here). 39; 25, 4. 5. 31

(18) The words are not very appropriate to the present form of this 34 chapter; and are perhaps a survival from an earlier stage of it (see introductory note), when it only contained directions suitable for immediate execution.



Notes on Chapters 17-26.



The Law of Holiness.

In Lev. 17-26 we find a code of laws, clearly marked off from the rest of the Priestly Code, and distinguished by characteristic ideas and recurring phrases. The importance laid upon *holiness*, both moral and ceremonial, as demanded of the people in consequence of their relation to JHVH, has procured for this group of laws the name of the *Law of Holiness*. The code has probably been abridged and re-arranged; but from a comparison with the *Book of the Covenant* (Ex. 20-23) and the central part of Deuteronomy (cc. 12-28), we may conclude that it originally opened with a law regulating the place of sacrifice, as c. 17, and closed with a hortatory discourse, which is preserved in c. 26.

Various passages have been modified by the redactor or editor in the spirit of the Priestly Code; and there are indications that this small law-book was incorporated into Leviticus, not by the author or compiler of the main body of laws, but by a later hand. The strongest evidence for this fact is to be seen in the festal calendar, c. 23, where vv. 9-22. 39-43 can easily be distinguished from the rest of the chapter. In vv. 1-8. 23-36 the various holy seasons are successively treated of in short paragraphs containing stereotyped phrases. We have fixed dates given, and there is special mention of the offering made by fire, and the holy religious meeting, while vv. 37. 38 form a subscription to the whole. But the feast of Weeks or Pentecost is described in very different language, in a paragraph evidently derived from a different source. Only in vv. 18 and 21 have we traces of a law corresponding to the rest of the series. It is to be noticed further that there is nothing in the present arrangement of the chapter to explain the day following the Sabbath in v. 15. Again in vv. 39-43 we find a law relating to the feast of Tabernacles, supplementing what has been already said in vv. 33-36, and following the subscription. Such small irregularities would be more likely to occur where an editor attempted to combine two separate calendars, than where an author with well defined aims and conceptions of his own, was merely availing himself of the work of an earlier writer.

The author of the *Law of Holiness* himself worked upon older material, which he sometimes modified, and sometimes incorporated into his own work with hardly any alteration. His own hand appears most strongly in parenetic passages, such as 18, 24-30; 20, 22-26; 22, 31-33; 26; but his work is also discernible in 19, 2. 3. 23-37; 20, 6-8; and 25. Some of his characteristic words and phrases may be enumerated: *e. g.*:—*I, JHVH, am holy* (19, 2; 20, 26; 21, 8);—*who sanctifies you (them)* (20, 8; 21, 8. 15. 23; 22, 9. 16. 32);—*I will set (put) my face against* (17, 10; 20, 3. 5. 6; 26, 17);—*I will cut off from his (their) people* (17, 10; 20, 3. 5. 6);—*My statutes and my ordinances* (18, 4. 5. 26; 19, 37; 20, 22; 25, 18; 26, 15. 43);—*To keep and do* (18, 4; 19, 37; 20, 8. 22; 22, 31; 25, 18; 26, 3);—*To profane the name of JHVH* (18, 21; 19, 12; 20, 3; 21, 6; 22, 2. 32);—*To profane a holy thing, or sanctuary* (19, 8; 21, 12. 23; 22, 15; *cf.* also 19, 29; 21, 9. 15; 22, 9);—*And thou shalt fear thy God* (19, 14. 32; 25, 17. 36. 43);—*Their (his) blood shall be upon (him) them* (20, 9. 11. 12. 13. 16. 27);—*bear (the consequences of) sin* (lit. *bear sin* or *bear iniquity*) in various phrases. Very characteristic also is the frequently recurring refrain *I am JHVH*.

Some of these phrases may doubtless be derived from the older sources used by the author. His dependence upon earlier authorities can be traced in the reproduction of parallel laws, as those on chastity in cc. 18 and 20; and in the repetition of isolated precepts, as in 19, 31 and 20, 6. 27; 19, 3. 4. 30 and 26, 1. 2; 19, 9. 10 and 23, 22; 19, 15 and 35; 19, 11. 13 and 25, 14. 17; also in the interchange of *thou* and *you* in c. 19, and of the sing. and plur. in 21, 1-8. In c. 19, moreover, there are indications that the laws were originally arranged in groups of five, each group closing with the refrain *I am JHVH*. Owing, however, to the difficulty of distinguishing with certainty 10 and consistency in all points between the compiler and the older laws, it has not seemed advisable to use different shades of color to indicate the two sources.

The *Law of Holiness* (H) in its turn has undergone modifications at the hand of the final editor or redactor, but only the main features of the revision 15 can be pointed out here. To the redactor we must probably assign many of the headings of the chapters or paragraphs. There is nothing to connect them specially with the author of H, while they resemble the titles found in the rest of the Priestly Code (P). In 19, 2 occurs the characteristic phrase *the congregation of the Israelites*; in 21, 1 the priests are addressed, but the 20 following verses are really addressed to the people, the priests (v. 8) being spoken of in the third person; the case is similar in 21, 16-24, where, however, further editorial changes have been made. In c. 17 we notice the priestly *Tent of Meeting* in vv. 4. 5. 6. 9, the presence of this phrase causing in some cases a distinct redundancy of expression. In v. 7 the *everlasting statute*, &c., 25 is characteristic of P. In vv. 6. 15. 16 the minute ritual directions make a contrast to the comparative absence of detail in the rest of the chapter, while the affinity of v. 15 with c. 15 or the central part of c. 11 is unmistakable. The language of 19, 21. 22, and the sacrifice there prescribed, point out these verses as an addition of the redactor. To the same source we may ascribe 30 the clauses in c. 21 relative to the anointing of the high-priest (vv. 10. 12); to the curtain (v. 23); and to the distinction of holy and most holy offerings (v. 22). It cannot be shown that the author of H recognized such a distinction. In c. 22 the traces of revision are probably few; but in c. 23 another element appears, namely a *festal calendar* of P worked up by the redactor with frag- 35 ments of the laws of H on the same subject. P appears again in 24, 1-14. 23. In the difficult c. 25 the law of H has apparently been subjected to extensive revision and expansion (see the notes on that chapter).

The question arises whether there are not fragments of H to be found preserved in other parts of the Hexateuch. The passages which have the 40 strongest claim to be regarded in this light are Ex. 31, 13. 14^a; Lev. 11, 1-23. 41-47; and Num. 15, 37-41. In all these places several of the characteristic expressions of H are to be found conjoined. Lev. 11 suggests a comparison with 20, 25, where a law of clean and unclean animals is clearly implied.

Revision and abridgment do not prevent us from recognizing the main 45 scope and features of the *Law of Holiness*. The important place which agriculture still occupies is to be noticed (cf. 19, 9 f. 23 ff.; 23, 9-22. 39 ff.; 25, 1-7. 19 ff.); nor should we overlook the constant warning against heathen immorality (cc. 18. 20), and heathen customs and superstitions (17, 7; 18, 21; 19, 4. 26-28; 20, 1-6. 27; 26, 1). In these warnings of the author, in his care for justice 50 and humanity (cf. 19, 10. 13. 14. 33 ff.; 23, 22; 25, 35 ff.), and in his general parenetic tone, we are continually reminded of Deuteronomy.

Notes on Chapter 17.

(1) The first chapter of the *Law of Holiness*, which deals with the subject 17, I of slaughter and sacrifice, has received various additions and modifications at the hand of the redactor. To him we may certainly ascribe the introduction 5 (vv. 1. 2) and the supplement (vv. 15. 16), two passages which reflect the spirit and phraseology of P (with v. 2 cf. Ex. 16, 16. 32; 35, 4; Lev. 8, 5; 9, 6; and with v. 15 cf. the prescriptions in 11, 24-40; 15). But the same hand is also to be traced elsewhere. While the two laws in vv. 10-12. 13. 14 seem to have preserved their original form, subject-matter, style, and language, all point to a revision of vv. 3-9. In the latter verses we have two laws dealing with 10 three subjects: (i) All slaughter is to be sacrificial; (ii) Sacrifice is to be offered to JHVH alone; (iii) Sacrifice is to be offered only at the one sanctuary. The fact that the third point occurs in both laws suggests that it has been added by the reviser, and the language used confirms the suspicion. The entrance 15 of the Tent of Meeting (vv. 4. 5. 6. 9), so characteristic of P, is apparently not a phrase of H; the camp (v. 3) also recalls the language and standpoint of P; the ritual directions of v. 6 are quite in the style of P, and should be contrasted with the general terms employed in the rest of the chapter; and finally, for the everlasting statute in v. 7, cf. in P, Ex. 12, 14. 17; 27, 21; 29, 9; 20 Lev. 3, 17; 10, 9; 16, 29. 31. 34; 23, 14. 21. 31, &c. Moreover, in v. 4 either the tabernacle of JHVH or the Tent of Meeting is redundant. A certain awkwardness of language results from the omission of the priestly words and phrases; but this may readily be ascribed to the modifications of the original words, made by the reviser at the time of his revision. By omission of the passages 25 related to P, we recover approximately the law as formulated in H.

To understand the principal questions raised by this chapter a short historical introduction is necessary. According to the earliest custom the slaughter of domestic animals was always a sacrificial act, the blood being presented at an altar (cf. 1 Sam. 14, 32-35), and the meat forming a meal for the worshiper. 30 This was only practicable while there were numerous altars and sanctuaries. The Deuteronomic law restricted all sacrifice to one sanctuary; but it permitted the profane or non-sacrificial slaughtering of animals for food, provided the blood was poured out on the ground (Deut. 12, 15. 16. 20-25; 15, 22. 23; cf. Lev. 17, 13. 14). The present form of c. 17 raises, now, two main questions: 35 (a) in what relation does the law of H stand to the law of Deuteronomy? and (b) in what sense could a priestly editor retain the old precept requiring that all domestic animals killed for food should be treated as sacrifices, when the law of the one sanctuary had made this impracticable, and the Priestly Code permitted profane slaughtering?

40 In view of cc. 21. 22, where a single sanctuary is throughout implied, and of the condemnation of the high places in 26, 30, we can hardly doubt that the compiler of H acknowledged only one sanctuary as legitimate. But we notice that in vv. 4 and 5 two separate motives are given for the first law; and further that vv. 5 and 7 resemble the tone and language of the compiler. 45 The warning against heathen influences, which they contain, is a motive prominent in H. There are other redundancies in H (cf. esp. 20, 2-6. 27), due probably to the additions made by the compiler to his older material. It is accordingly a simple supposition that the original motive for the law in question is to be found in v. 4, while vv. 5 and 7 are due to the compiler of 50 H. The original law will have been a pre-Deuteronomic parallel to Ex. 20, 24, and like that will have presupposed a plurality of sanctuaries. The compiler of H takes up this law, adding a warning against heathen rites, and perhaps introducing by the word *dwelling* (or *tabernacle*) a reference to the one sanctuary

(see below, note 3). The old law did not appear to him impracticable, either 17
(a) because he is thinking of the territory of Judah, with its greatly reduced borders in the years immediately preceding the Exile, or (b) because writing during the Exile, he thinks of his countrymen as a small community, who could settle, if restored, in the neighborhood of Jerusalem.

- When the priestly redactor took up the *Law of Holiness* he adapted it to the standpoint of P, which allows profane slaughtering, and modified the form to suit the historical situation of P, the forty years in the wilderness. The most important matter in his eyes is the honor due to the one sanctuary.
- 10 The compiler of H wrote before the Deuteronomic law had had time to change the conception of sacrifice, which had long prevailed among the people; but during the Exile they must have become familiar with the custom of profane slaughtering. Accordingly the post-exilic redactor is able to modify vv. 3-7 to his standpoint, by throwing so much emphasis on the *Tent of Meeting* that
- 15 *killing* in v. 3 would suggest *sacrificing* to his contemporaries. An interest in correct ritual leads to the insertion of v. 6; while by the *everlasting statute* of verse 7 the redactor makes it still more clear that the law is something practicable in his time. To him there seems more danger of worshipping JHVH in a wrong manner than of actual idolatry. Hence the reference to the *Tent of*
- 20 *Meeting* is again inserted in v. 9, whereby the original point of the second law is obscured.

(2) The command is really addressed to the people, although the priests 2 are mentioned in the title.

- (3) More literally *dwelling-place* (cf. Lev. 26, 11; Ezek. 37, 27). In the 4
- 25 Pentateuch the term is used of the particular dwelling-place of JHVH, which we call the 'Tabernacle.' The meaning of the word may be illustrated by the passages in which JHVH is spoken of as *dwelling* among His people (Ex. 25, 8; 29, 45, 46; Num. 5, 3; 35, 34): compare the Deuteronomic phrase for the sanctuary: *the place where JHVH causes His name to dwell* (Deut. 12, 11; 30 14, 23; 16, 2, &c.). If we compare this passage with 26, 11, it seems probable that the word here is due to the compiler of H, and that one sanctuary only is acknowledged; although in 1 Chr. 17, 5 the possibility of there having been more than one 'tabernacle' is implied.

(4) The regular phrase in P is: *that person*, &c. (cf. 7, 21, 27).

- 35 (5) Certain superstitious, half-heathen rites seem to be alluded to. 5

(6) For the ritual compare 1, 5. 6

- (7) The exact phrase *the altar of JHVH* is not found in the Priestly law, although it occurs in the *Book of the Covenant* (Ex. 20-23) and Deuteronomy. The expression, however, may well have been used by the redactor, especially
- 40 as a contrast is implied between JHVH and false gods.

- (8) Lit. *male goats*. They are named also in Is. 13, 21; 34, 14 as 7 demons inhabiting desolate places. They are mentioned once by the Chronicler (2 Chr. 11, 15); and are supposed by some scholars to be alluded to in 2 K. 23, 8 (reading 'high places of the satyrs,' for 'high places of the gates,' 45 Heb. *š'irim* for *š'arim*).

- (9) Lit. *to practice harlotry after*, so c. 20, 5; Ex. 34, 16; Num. 15, 39; Deut. 31, 16; and elsewhere. The same verb (with the cognate substantive meaning *harlotry*) occurs frequently (especially in Ezekiel and Hosea) as a figure denoting the disloyal abandonment of JHVH for other gods. The phrase 50 was probably originally suggested by the fact that actual prostitution was not an uncommon feature in ancient Semitic religions (cf. Hos. 4, 12-14; Jer. 2, 20). Sometimes, it seems, the verb, when employed in this connection, is intended literally; but more generally it is used, as here, metaphorically, of spiritual infidelity. Comp. Is. 1, 21; Jud. 2, 17.

- (10) For the phrase *cf.* Ezek. 14, 7. By *stranger*, more lit. *sojourner* 17, 8 (Heb. *ger*; *cf.* *to sojourn*, 2 Ki. 8, 2, &c.) is denoted the resident alien. The term is frequently used to describe the position of the Israelites in Egypt, *e. g.* Ex. 22, 21 (20 Heb.); 23, 9; Lev. 19, 34; Deut. 10, 19; 23, 7 (8 Heb.).
- 5 In the *Book of the Covenant* (Ex. 20-23) the 'sojourner' seems to have no legal status, but there is the injunction not to oppress him (Ex. 22, 21; 23, 9); in the Decalogue (Ex. 20, 10) he is commanded to observe the Sabbath. In Deuteronomy he is often commended to the charitable regard and equity of the Israelite, but in one respect (Deut. 14, 21) the two are on a different
- 10 footing. His complete equalization with the native Israelite, such as we find in P (*e. g.* 24, 22; Ex. 12, 49), dates from the time when Israel was becoming a religious community rather than a nation.—*Cf.* notes on 25, 6, 23.
- (11) *Cf.* 3, 17. As the life was believed to be especially present in the 10 blood, a people which shrank from eating living animals naturally avoided
- 15 eating the blood. In several primitive savage tribes, on the other hand, we find that to partake of the blood of a victim was a solemn religious ceremony. It was believed that in this way a man appropriated some portion of the vital power of the animal. *Cf.* W. R. SMITH, *Religion of the Semites*, pp. 215 ff. (second edition, pp. 233 ff.).
- 20 (12) The prominence of the divine *I* is characteristic of the Law of Holiness. For the phrase *I will set my face against*, *cf.* 20, 3.5.6; 26, 17; Jer. 21, 10; 44, 11; Ezek. 14, 8; 15, 7.
- (13) Or *life*. The 'soul' is the conscious individual life, which belongs 11 to man and to the other animals (Gen. 1, 21.24; 9, 10.16), and which dis-
- 25 tinguishes them both from inanimate created things. Hence we find such phrases as 'to seek after the soul' = to seek a man's life (1 Kings 19, 10; Ps. 40, 14 (15 Heb.)); 'to deliver the soul' (Jos. 2, 13); 'to slay the soul' (Ezek. 13, 19), &c. This sentient life is conceived to be embodied in the blood, as the spirit is in the breath.
- 30 (14) By pouring out the blood the life was given back to God, who is 13 the source of life. It is not quite certain whether the Deuteronomic law implies a prohibition of the blood of game; Deut. 12, 15 f. is ambiguous.
- (15) Contrast Deut. 14, 21, where it is permitted to sell to the 'stranger' 15 the meat of an animal which has died of itself.

Notes on Chapter 18.

- (1) From the analogy of the titles in 17, 1.2; 19, 1.2^a; 21, 16.17^a; 22, 1.2^a. 18, 2 17.18^a; 23, 1 ff., which on independent grounds are assigned to the redactor, it seems best to assign to him the title in this chapter, as also in 20, 1.2^a; 22, 26; 23, 9.10^a; and 25, 1.2^a. The style and manner of the compiler of
- 40 the *Law of Holiness* should be noticed in the introduction (vv. 1-5), and conclusion (vv. 24-30) of the chapter. In both these sections the second person plural is usual; while in the laws themselves we find the second person singular.
- (2) *he shall live by them*, *i. e.* prolong his life and prosper. For the 5
- 45 phrase *cf.* Ezek. 20, 11.13.21; Neh. 9, 29, and contrast Ezek. 20, 25.
- (3) Lit. *flesh of his body*, so also 25, 49. The more usual expression is 6
- his (her) flesh*, which occurs in the original of vv. 12.13; 20, 19; 21, 2.
- (4) The phrase is used specially, as in this chapter, in the sense of *to have connubial intercourse with*, or *to contract marriage with* a person. It
- 50 is, however, used also of illicit intercourse, as in Ezek. 16, 36; 23, 18.

(5) Only men are addressed in these laws, even in the present verse. 18,7 This appears clearly from the end of v. 8. The expression to *uncover the nakedness* is used properly with reference to the woman, and only indirectly of her husband; but since man and wife are one flesh (Gen. 3, 24), dishonor done to the wife is at the same time a dishonor to the husband.

(6) *Daughter of thy father* (viz. by a different mother) means a *half-sister*. 9 *Born at home* means a *full sister*; *born abroad* means *born out of marriage* or by a *previous marriage*, both clauses relating probably only to the *mother's* daughter. In earlier time marriage with the half-sister (by another mother) 10 seems to have been practiced (see Gen. 20, 12; cf. 2 Sam. 13, 13). Cf. W. R. SMITH, *Old Test. in the Jewish Church*, second ed., p. 370; *Kinship and Marriage in Early Arabia*, p. 162 f.

(7) The daughter is not mentioned, and has perhaps fallen accidentally 10 out of the list.

(8) *Father's wife* is not properly used of the mother. We have here 11 another prohibition of marriage with the step-sister; but the reason of this is not apparent.

(9) Marriage with an aunt is forbidden; marriage with a niece is not 14 mentioned. This is probably intentional. In the latter case no inconsistency 20 would arise between the superiority of the husband and the superiority of the kinswoman; but this would exist in the case of marriage with an aunt. Jewish tradition permitted marriage with a niece.

(10) These marriages are here absolutely forbidden, and there is no refer- 16 ence made to the *Levirate* marriage, i. e. marriage with a brother's widow 25 for the purpose of raising up seed to the deceased brother. The Levirate marriage was an old Hebrew custom (Gen. 38), retained and regulated in Deuteronomy (25, 5-10) in the interest of the family. The law of Lev. probably prescribes the general rule, which is superseded in Deut. by the excep- 30 tional circumstances there contemplated. As the importance of the individual over the family increased, Levirate marriages were regarded with increasing disfavor. They were discouraged by later Jewish feeling; and in Talmudic times (first-fifth cent. A. D.) legal authorities pronounced usually against them.

(11) A special word in Hebrew, denoting originally *purpose* (Job 17, 11); 17 but generally used of *evil purpose* (Is. 32, 7; Ps. 26, 10; Prov. 24, 9); and 35 specially of *unchastity* (Jud. 20, 6; Job 31, 11). It occurs again Lev. 19, 29; 20, 14.

(12) In Hebrew, Arabic, and Syriac, a word derived from a root meaning 18 to *revenge* was used in times when polygamy was prevalent, to denote a rival or co-wife (see 1 Sam. 1, 6). Here we have a verb derived from this substan- 40 tive. At the date of these laws a man's brother was regarded as belonging to the same family; marriage with his widow was, therefore, forbidden. On the other hand, a man's wife's sister belonged to a different household and family; marriage with her was accordingly permitted, after the first wife's death. Marriage with a 'deceased wife's sister' is prohibited by English law, 45 though endeavors are made nearly every year in Parliament to obtain the restriction abolished. Those who advocate its retention base their case, however, upon ecclesiastical and social grounds, and allow generally that the present verse of Leviticus has no bearing upon the subject. The verse is, in fact, a limitation on polygamy; and what it prohibits is not marriage with a 50 second sister, after the first is dead, but marriage with two sisters *at the same time*.

(13) The full phrase *pass through the fire* is found e. g. Deut. 18, 10; 21 2 K. 16, 3; 23, 10; and is equivalent to *burn in the fire* (Jer. 7, 31; 19, 5; 2 K. 17, 31). We have no early account of the rites of Molech worship; but

it is supposed by many that the children were first slaughtered (*cf.* Is. 57, 5; 18 Ezek. 23, 37-39).

The name *Molech*, which is always found with the article (except in 1 Kings 11, 7—where, no doubt, *Milcom* should be read; *cf.* *Melchom* in 5 Lucian's recension of the Greek Bible, and vv. 5-33), means *the king*, and should perhaps be vocalized *ham-mélech*. Many suppose that the vowels of the form *Molech* are intended to suggest the word *bôsheth* (shame).

(14) The original word, found again only c. 20, 12, denotes apparently 23 *confusion*, or violation of what is natural.

10 (15) *and I visited* is an anachronism of the compiler (so v. 28). 25

Notes on Chapter 19.

(1) The laws in vv. 3-8 are analogous to those of the first table of the 19, 1 Decalogue; those in vv. 9-22 to the second table. A few additions have been made to this chapter by the redactor, including the title, vv. 1. 2^a. Notice all 15 *the congregation*, &c., which is characteristic of P.

(2) Lit. *things of nought*. The word is found frequently in Isaiah (2, 18. 20; 4 10, 10; 19, 1. 3; 31, 7).

(3) The later law of Lev. 7, 15-18 allows this only in the case of the 6 vow and the freewill-offering; the thanksgiving-offering, which is there regarded 20 as a species of peace-offering, must be consumed on the same day.

(4) This is the regular priestly formula, which occurs *e. g.* in Gen. 17, 14; 8 Lev. 7, 20. 27; Num. 9, 13. In Lev. 17, 4. 9. 10; 22, 3 the wording is different.

(5) *Scil.* by trying to bring a capital sentence upon him; lit. *stand against* 16 *the blood of thy neighbor*.

25 (6) *Scil.* through cherishing ill feelings towards him, or failing to point 17 out to him his offenses.

(7) Mules, however, were used in David's time and later (2 Sam. 18, 9; 19 1 Kings 1, 33; 18, 5).

(8) The word (*sha'atnéz*), which is evidently of foreign origin, and per- 30 haps in particular Egyptian, occurs besides only in the parallel law of Deut. 22, 11, where it is explained as *wool and linen together*.

(9) The subject-matter of this law, and the use of the third person instead 20 of the second, would seem to point to c. 20, as the more natural place for it.

(10) This is not the regular Heb. word for *betrothed*; it is probably con- 35 nected with an Arabic word denoting *acquired, gained*, and with a word used in the Talmud of a woman *designated* for a husband.

(11) *i. e.* in the position of a concubine.

(12) According to the Mishnah the penalty was scourging.

(13) Verses 21. 22 seem to be an insertion in the spirit of the Priestly 21 40 Code. The grammatical connection is imperfect; the subject-matter is alien to anything else in this chapter or the next; we have the *Tent of Meeting*, and other characteristic expressions of P. In the *Law of Holiness* the name applied to the place of worship is *sanctuary*, as v. 30; 20, 3; 26, 2.

(14) *Uncircumcised*, *i. e. unclean*. The produce of the first three years 23 45 corresponds to the firstlings of animals, which might not be put to human use. This produce is not regarded as a sacred tribute any more than the firstling of an ass, of which the neck was to be broken. The feelings with which the first fruit of a tree was regarded might be illustrated by the super- 50 stition of the heathen Arabs, that when fresh ground was brought into cultivation there was a danger of offending the *jinn* or guardian deity of the place; *cf.* W. R. SMITH, *Religion of the Semites*, pp. 125. 148 f. (ed. 2, 133-158 f.).

- (15) The same Hebrew word is used in Jud. 9, 27 with reference to a 19, 24 Canaanitish vintage festival.
- (16) In Syriac the word means *to divine from natural omens*, such as 26 words, the flight or cries of birds, atmospheric changes, &c.; and probably 5 in Hebrew the word is used in the same sense. We find the verb Gen. 44, 5. 15 of divination with a cup (probably hydromancy), and in the derived sense of *take as an omen*, Gen. 30, 27; 1 Kings 20, 33. For the forms of divination mentioned here and v. 31, see esp. W. R. SMITH in the *Journal of Philology*, xiii, 273 ff.; xiv, 113 ff.
- 10 (17) For the word used here ('*onén*') cf. Jud. 9, 37; 2 Kings 21, 6; Jer. 27, 9. The derivation and the precise kind of divination denoted by it are both uncertain.
- (18) *i. e.* by cutting off or shaving the hair about the temples, no doubt 27 a practice possessing religious significance among the heathen neighbors of the 15 Hebrews. Herodotus (3, 8) tells us that some Arab tribes adopted this kind of tonsure in honor of their god Orotal, and the same tribes are probably alluded to by Jeremiah (9, 26; 25, 23). Perhaps originally the hair thus cut off formed a sacrifice; cf. W. R. SMITH, *Relig. of the Sem.*, 306 ff. (ed. 2, 325 ff.).
- (19) Incisions in the flesh were forbidden, because associated with heathen 28 rites. The custom of shedding one's blood in mourning is found among many 20 races, and is probably in origin a form of making a covenant with the dead. Among the Hebrews the practice was common even in the days of Jeremiah (Jer. 16, 6; 41, 5).
- (20) The tattooing here alluded to implied probably dedication to a deity.
- 25 Comp. W. R. SMITH, *Kinship and Marriage in Early Arabia*, 212 ff.
- (21) From 20, 27 (cf. Deut. 18, 11) it appears that both the names *ob* 31 (ghost) and *yidde'oní* (familiar spirit) are applied to spirits which were supposed to manifest themselves in the person of the enchanter. From Is. 29, 4 (cf. 8, 19) we learn that the *ob* was thought to deliver its oracles in a low, 30 twittering voice which seemed to rise out of the ground. The LXX by its usual rendering of *ob* suggests ventriloquism. The connection between the *ob* and necromancy is seen in 1 Sam. 28, where we have an account of a visit to a woman professing to deal with *obóth* (AV wrongly *that hath a familiar spirit*), who offers to call up for Saul *any* spirit that he desires. The *yidde'oní*, 35 which is never mentioned apart from the *ob*, is probably the 'familiar,' *i. e.* the spirit which attends a particular man, and imparts secrets to him (cf. Acts 16, 16). The name is explained as meaning either *acquaintance*, *i. e.* the *familiar* spirit (so W. R. SMITH), or *knower* (EWÁLD: *vielwiserisch*), *i. e.* not the 'wizard,' but the *wise spirit* who knows the secrets of the unseen world.
- 40 (22) The precept of v. 18 is here extended from the *neighbor*, or fellow- 34 Israelite, to the *stranger* or resident alien (cf. on 17, 8).
- (23) Cf. Ex. 22, 21; 23, 9; Deut. 10, 19.
- (24) *Ephah* representing dry, and *hin* liquid measures.

Notes on Chapter 20.

- 45 (1) Verses 2-5 seem to have been expanded by the compiler of H, when 20, 2 he collected various small groups of laws into the *Law of Holiness*. In the present form of the text, vv. 4. 5 form an explanatory note, reconciling the threat of divine visitation (v. 3) with the legal penalty (v. 2).
- (2) This verse seems also due to the compiler. It has probably displaced 6 50 the earlier law on the subject, which now appears at the end of the chapter, v. 27. For *go in faithlessness*, see note (9) on 17, 7 (p. 86).

(3) *i. e.* on his own head; his blood shall not bring blood-guiltiness upon 20, 9 those who put him to death.

(4) The words placed at the foot of the page have almost certainly come 10 into the Received Text through an error of the scribe, who inadvertently repeated 5 the phrase.

(5) They must expect their punishment at the hand of God. 19

(6) Verses 24^b-26 should be compared with 11, 43-45. V. 25 implies a 24 fuller law on the subject of clean and unclean animals, and it is probable that some part of c. 11 stood originally in close connection with this passage.

10 (7) *Cf.* note (2) on c. 11 (p. 73, l. 26). 25

(8) *Cf.* note on 19, 31 (p. 90, l. 26). 27

Notes on Chapter 21.

(1) In spite of the introduction (v. 1), the law is really addressed to the 21, 1 people (v. 8), the priests being always spoken of in the third person. The 15 title is doubtless due to the redactor; and several other traces of his hand are found in this chapter.

(2) *i. e.* by taking part in the funeral rites and adopting the garb of a mourner. It was not fitting that a priest, who had to approach JHVH, should in any way come into contact with death. According to ideas much older than the 20 Mosaic religion, anything is *unclean*, which is hateful to a deity, and hinders approach to the sanctuary. For the defilement caused by a dead body, see esp. Num. 19. The idea was common in ancient times, and is found *e. g.* among the Egyptians (Porph. *De Abst.* 2, 50), the Greeks (Plato, *Laws*, 12, 947), and the Romans (Tac. *Ann.* 1, 62).

25 (3) Here *'ammîm* is used with some freedom, including other relatives than those on the father's side (*cf.* v. 4).

(4) *i. e.* who has not passed through marriage into another family. For 3 some reason the priest's wife is not mentioned.

(5) The Hebrew text is corrupt. Usage does not support the rendering 4 of *husband*, or of *chief man*, for *bâ'al*, as the word is construed here; and 30 we have no real clue to the original form of the passage.

(6) *Cf.* 19, 27. 28. Cutting off the hair was practiced as a sign of mourning 5 (Mic. 1, 16; Is. 3, 24; Ezek. 7, 18), although it was forbidden by the Deuteronomic law (Deut. 14, 1). Among the Semites and other peoples of antiquity 35 it was a common custom to make offerings of hair to the dead.

(7) The phrase *bread of their God* is characteristic of cc. 21. 22; *cf.* also 6 3, 16. It probably originated in primitive times, when the sacrifice was regarded as food for the Deity. The term is applied to offerings of meat as well as to cereal offerings; but like the common Hebrew expression for taking a meal 40 (*to eat bread*), it points to a time when meat was not a regular part either of a human meal or of an offering to God.

(8) Lit. *profane*; *cf.* v. 9. 7

(9) The *priest who is chief among his brethren* is an expression found only 10 here. P uses the more stereotyped phrase *the chief priest* (see Num. 35, 25. 28; 45 Jos. 20, 6), which occurs also elsewhere, *e. g.* 2 Kings 12, 11; 22, 4; Neh. 3, 1. 20; Hag. 1, 1. 12. On the other hand, the allusion to c. 8 in vv. 10. 12, and the close parallels to 8, 12. 33; 10, 7, suggest that these two verses have been expanded by the redactor, who was familiar with the Priestly Code.

(10) One of *his father's kin* would naturally denote a member of a 14 50 priestly family (*cf.* vv. 1. 4), and so the law was understood by the LXX, and Philo (*De Monarch.* ii, p. 229 ed. MANGÉY). Others extend the meaning of the expression, so as to include any one of pure Israelite descent.

(11) The title again does not suit the form of the contents, and is together 21, 17 with v. 24 probably due to the redactor. His hand is also to be traced in v. 22, for it cannot be shown that the distinction between the *holy* and the *most holy* offerings is recognized elsewhere in these chapters. The allusion to 5 the curtain in v. 23 is another point of contact with the Priestly Code, which is probably an editorial addition.

(12) The expressions *thy seed*, *the seed of Aaron* occur only in this and the following chapter; Ex. 28, 43; 30, 21 are hardly parallel. It seems doubtful whether in the original form of the *Law of Holiness* there was any reference 10 to Aaron. Deuteronomy names Aaron (9, 20), and represents him as the ancestor of the principal priestly family (10, 6), but treats all Levites as eligible for the priesthood. In the present chapter the introduction of Aaron's name in the titles is certainly due to the redactor, and the language of 21, 10 points to a less developed form of the hierarchy than appears in P. Ezekiel 15 speaks of the priests at Jerusalem as the Sons of Zadok (43, 19; 44, 15). Probably the original phrase in H was *the seed of the priests*; certainly the use of the second person in v. 17 may be ascribed to the redactor; contrast v. 21.

(13) LXX, Peshita, Vulgate, and Jewish commentators give the meaning 18 20 *having a flat*, or *broken nose*. The word is probably a more general term, the cognate verb in Arabic meaning to *pierce*, or *perforate*, esp. to *mutilate* (by slitting) *the nose*, *ear*, or *lip*.

(14) In the Targum *dwarf*; the word means primarily *thin* or *small*; it 20 25 denotes probably any one who is either abnormally lean, or has some member too small.

(15) The exact meaning is not clear. Some understand the phrase of white specks in the eye (so Peshita); others, of a running in the eye (so Targum).

(16) In this and the following chapter a single sanctuary is presupposed. 23 The plural here is to be understood of the holy place and the altar, and the 30 pronoun *them* relates not to the priests, but to the *sanctuaries* or holy places.

Notes on Chapter 22.

(1) There are many words and phrases in this chapter which recall the 22, 1 language of P: so especially the definitions, injunctions and phrases in vv. 3-7, and such expressions as *offering*, *to be accepted*, *offering by fire*, *on the* 35 *altar to JHVH*, in vv. 18-24. Nevertheless the chapter seems to belong in the main to the *Law of Holiness*. The style of the conclusion (vv. 31-33) is unmistakable. The titles in 1. 2 and 17. 18 are doubtless due to the redactor, who in v. 2 has worked into his sentence a short quotation from his original authority.

40 (2) See c. 15.

(3) See c. 11, 29 ff.; 5, 2 note (p. 67, l. 13).

(4) Lit. *alien*, here, as in vv. 12. 13, of one who does not belong to a 10 priestly family or a priestly household. So the *alien* is contrasted with the priest in Ex. 30, 33; Num. 16, 40 (17, 5 Heb.); 18, 7; and with the Levites in 45 Num. 1, 51; 3, 38.

(5) A child, and consequently its mother, would belong to the family of 13 the father who is a layman.

(6) Compare 5, 14-16, where a man who wrongfully keeps back any part 14 of the sacred dues is required to bring a guilt-offering in addition to his 50 penalty of the fifth part. Probably in c. 5 we have a later and more developed form of the law.

(7) *i. e.* resident alien; *cf.* note on 17, 8 (p. 87).

22, 18

(8) For vows and freewill-offerings see 7, 16 and note. Here (v. 21) only two species of peace-offerings are mentioned, and the terms *vow* and *freewill-offering* are also applied to different species of burnt-offerings.

5 (9) Properly (to judge from the etymology) *running sores*.

22

(10) The same word is used in 21, 18 of any one who has a limb or 23 a member too large, or has more than the normal number of members.

(11) Others render *lacking*.

10 (12) Others translate: *nor shall you do (thus), i. e.* practice any of the four 24 methods of castrating animals, which are alluded to in the first half of the verse. This rendering is supported by Josephus (*Ant.* iv, 8, 40); but it implies a very harsh construction of the Hebrew, and the precept would be out of place in a sacrificial law.

(13) In 7, 12, 15 the thanksgiving-offering was included in the three kinds 29 15 of peace-offerings. Here, however, it is treated independently.

Notes on Chapter 23.

(1) The Festal Calendar contained in this chapter is derived from two sources, 23, 1 which can be easily distinguished: one has close affinity with the Priestly Code, the other with the Law of Holiness. To the former belong vv. 4-8, 23-38; to 20 the latter vv. 9-22, 39-44. It will be shown, however, that both the latter passages have been modified by the redactor, and fragments of the priestly law are to be found in vv. 9-22.

In the Priestly Code the laws of the successive feasts are all formed on the same type. Mention is made of the *holy religious meeting*, the abstinence 25 from *servile work*, and usually of the *offering made by fire to JHVH*. It is characteristic also that the holy days are all appointed for a fixed day of a fixed month.

On the other hand, in the two passages from the other source the connection of the feasts with the land and with agriculture is still apparent. The 30 time of the feasts is defined with reference to the harvest; but in v. 39 the editor has added a definition (the fifteenth day of the seventh month), which would in some years come into conflict with the original law regarding the completion of the ingathering. In the earlier laws of Ex. 23, 14-17; 34, 22; Deut. 16, 9-17, the feasts of Weeks and of Booths (or Tabernacles) are in like 35 manner determined solely by the harvest ingathering. All the old laws indeed place the Passover in the month of Abib, and in 1 Kings 8, 2; 12, 32, 33* it is implied that the feast of Booths was celebrated in the seventh month; the priestly law is still more precise.

The centralization of worship at Jerusalem would tend to greater regularity 40 in fixing the time of the several feasts; and this tendency would be carried still further when the close connection between the life of the people and the operations of agriculture had been broken. In the *Law of Holiness*, as is clear from many passages, the old connection was still felt; the priestly prophet Ezekiel appoints fixed days for the feasts. In the present chapter one legis- 45 lator represents the tradition current among the people; the other shows the systematization of worship and observance which was carried on in priestly circles.

The colophon in v. 38 (*besides the sabbaths*) implies that the sabbath was not included originally in the list of 'appointed seasons.' V. 3 is, therefore,

*In 1 Kings 8, 2 *seventh month* is a gloss on *Ethanim* (*cf.* LXX); 12, 32, 33 are due to the compiler, living probably during the closing years of the Jewish monarchy.

probably due to the redactor, as also vv. 1. 2, which supply a fresh heading, 23 the original title being found in v. 4. Traces of the editorial hand are easily recognized in vv. 9-22.—In v. 14 *that very day* and *the everlasting statute* are characteristic of the Priestly Code; while v. 21 resembles the priestly laws of 5 the chapter. On 18-20 see the explanatory notes. In v. 39 we may assign to the redactor the date, and the end of the verse (see below); and in v. 41 *it is an everlasting statute*, &c.

(2) Heb. *mo'adim*, i. e. *fixed* or *appointed times*, a term denoting sacred 2 seasons, whether festivals or fasts, recurring at stated periods. The term will 10 thus include the weekly sabbath, the new moons, the Day of Atonement, &c., and is wider than that rendered *feast* (Heb. *khag*), which denotes specifically *pilgrimage*, and is used only of the three great pilgrimage festivals, at which every male was bidden to appear at the sanctuary (see Ex. 23, 14-17; Deut. 16, 1-17).

15 (3) *i. e.* assemblies of the people at the sanctuary for religious service. A pilgrimage of the whole male population is not implied.

(4) The full phrase is used only of the Sabbath, the Day of Atonement, 3 and the seventh year (see Ex. 35, 2; Lev. 16, 31; 23, 32; 25, 4); but a *complete rest* is also enjoined on the New Year Festival (v. 24), and on the first and 20 last days of the feast of Tabernacles (v. 39).

(5) That is *Abib* (Deut. 16, 1). The sacred year began in the spring. 5

(6) Lit. *between the two evenings*, a peculiar expression found only in P (cf. *e. g.* Ex. 12, 6; 16, 12; Num. 9, 3; 28, 4), the exact sense of which is uncertain. It is differently explained as meaning either between sunset and 25 dark, or between the time that the sun began to sink in the heavens and sunset.

(7) The Passover is not a day of holy assembly (vv. 2-4), but is regarded as introductory to the seven days of the *Maççoth* festival which follows. It is treated very similarly in Ex. 12, 1-13; cf. 14-20 (*Maççoth*); Num. 28, 16; 17-25 30 (*Maççoth*).

(8) *i. e.* at the full moon, Jewish months being lunar. 6

(9) Referring primarily to work in the fields. On the Sabbath and Day of 7 Atonement work of all kind was prohibited.

(10) So also 25, 2 (H); cf. 14, 34; Num. 15, 2 (P). 10

35 (11) A sheaf of barley, which in the warmest parts of Palestine ripens in the latter half of April. The wheat-harvest was later (Ruth 1, 22; 2, 23). This offering points to an original connection between *Maççoth* and the beginning of harvest.

(12) The present connection of the verse leaves the day uncertain. Tradi- 11 tionally the sabbath was understood of the first day of unleavened bread, *i. e.* the 15th Nisan, so that the sheaf was presented on the 16th Nisan. This, however, gives an unusual meaning to the word *sabbath*; the phrase is repeated in v. 15, and from v. 16 it is clear that the weekly sabbath is meant. Probably the original context of this law made it clear that the sabbath meant was either 45 the regular sabbath occurring in the seven days of *Maççoth*, or the first sabbath after the beginning of the harvest. The latter supposition is supported by Deut. 16, 9, where the feast of Weeks is reckoned from the *time that thou beginnest to put the sickle to the corn*.

(13) The description of the appointed offerings has probably been expanded 13 50 by the redactor (cf. vv. 18-20).

(14) Cf. Ruth 2, 14; 1 Sam. 17, 17. Ears of grain, barely ripe, roasted at 14 the fire, and eaten instead of bread. This is still an article of food in the East.

(15) Rubbed in the hands (cf. Luke 6, 1).

(16) Like the loaves which were in ordinary use. These loaves represented 23, 17 the first fruits of the fully prepared flour made from the new grain, but they were not offered on the altar (*cf.* on 2, 11, p. 64). This feast of Weeks, or of Harvest (Ex. 23, 16; 34, 22), celebrated the completion of the wheat-harvest.

5 (17) The largeness of the burnt-offering, compared with v. 12, and the 18 unexpected presence of the sin-offering, show that in the Received Text vv. 18. 19 have been interpolated from Num. 28, 27-30, probably after the time of the principal redactor. Accidentally *one bullock and two rams* has been written instead of *two bullocks and one ram*. The original law prescribed only
10 *an offering by fire* not further defined, and two male lambs for peace-offerings.

(18) The awkwardness of the Hebrew text points to the existence of a 20 gloss. The words *with two lambs* must have been inserted after the expansion of vv. 18. 19 had obscured the meaning of *them*.

(19) They were given to the priest as representing the people, in whose
15 name the offerings were made.

(20) This verse is repeated almost verbally from 19, 9. 10. 22

(21) The later Jews, at any rate from the time of the Seleucid era (which 24 began in the autumn of 312 B. C.), regarded this as New Year's Day. After the time of the Exile the custom of reckoning the year from the spring was almost 20 universal in Western Asia. It seems that the old Hebrew year began in the autumn (*cf.* Exod. 23, 16; Lev. 25, 9; Ezek. 40, 1), but there are some indications, even before the Exile, of a different mode of reckoning, according to which the year began in the spring (see 2 Sam. 11, 1; 1 Kings 20, 22; Jer. 36, 9. 22). The important seasons which occurred in the seventh month may have
25 given a special significance to the first day of that month.

(22) On this day the blowing of horns would remind the Israelites of the beginning of the specially holy month (*cf.* c. 25, 9).

(23) The Hebrew introductory particle is used somewhat peculiarly here 27 and in v. 39. So also Ex. 12, 15; 31, 13; Num. 1, 49.

30 (24) From Ezek. 40, 1 it seems that the tenth day of some month not specified was regarded as the beginning of the year. *Cf.* note on c. 25, 9.

(25) See on c. 16. Here, as in 16, 29-34, more stress is laid on the fasting and complete rest than on the observances described in 16, 1-28.

(26) The name occurs also in Deut. 16, 13. In Ex. 23, 16; 34, 22 the 34 name is the feast of Ingathering. It appears to have been the most popular, and widely observed, of the three feasts; and is hence sometimes called, *par excellence*, 'the feast' (1 K. 8, 2. 65; Ez. 45, 25; comp. v. 39 here). The explanation of the name is to be seen in the custom described in vv. 40-43. No doubt this usage originated in the custom of the villagers during the vintage
40 taking up their abode in the vineyards in temporary booths and huts, a custom still prevalent in Palestine (ROBINSON, *Biblical Researches*, ii, 81).

(27) The eighth day is a later addition, unknown to Deuteronomy. We 36 may contrast 1 K. 8, 66, where after the feast of Booths the people are sent away on the eighth day, with 2 Chr. 7, 9. 10, where the text of Kings is altered, 45 and the eighth day, in conformity with the law of P and post-exilic usage (Neh. 8, 18), is represented as having been kept as a festival.

(28) The word is used to denote an assembly of men (Jer. 9, 2), especially of an assembly gathered for a religious purpose (2 K. 10, 20; Amos 5, 21). These passages are decisive against the meaning *closing festival* sometimes
50 suggested for the word. The term is used in Deut. 16, 8 of the seventh day of Maççoth; in 2 Chr. 7, 9; Neh. 8, 18, as here, of the eighth day of the feast of Booths or Tabernacles.

(29) It can hardly be doubted that this date has been added by the redactor, 39 to make the older law agree with that of vv. 34-36. In Deut. 16, 13 the time

for this feast is said to be *after that thou hast gathered in from thy threshing 23 floor and thy wine-vat.*

(30) This clause must also be an addition by the redactor. The eighth day is here mentioned quite incidentally, and is ignored in the next three verses.

5 (31) Heb. *kappôth* (lit. *hands*), not the ordinary word for 'leaves,' but used 40 with special reference to the huge fan-shaped leaves of the palm. *Fron*d has been adopted, as being a botanical term used for the leaves of the palm.

(32) By *thick trees* some special kind of tree may be meant. The verse probably refers to gathering boughs for the purpose of making booths, and 10 so it was understood in Neh. 8, 14-17. The later Jews, however, founded on this verse the custom of carrying in their hands at the feast of Tabernacles the *luláb*, formed of a short palm-leaf together with twigs of myrtle and willow, and a citron (*cf.* 2 Macc. 10, 7).

(33) *Cf.* Deut. 16, 14: *and thou shalt rejoice in thy feast.*

15 (34) From Neh. 8, 14-17 we learn that this law was not strictly carried out 42 till the days of Ezra (444 B. C.). Yet in Hos. 12, 9 (10 Heb.) we have an allusion to dwelling in tents 'as in the days of the appointed feast;' and the observance of the feast is mentioned in 1 K. 8, 2, 65; 12, 32 (*cf.* Jud. 21, 19).

(35) An historic reference is here given to the feast, which originally 43 20 celebrated only the completion of the field-labors of the year.

Notes on Chapter 24.

(1) Verses 1-9 are clearly connected with the Priestly Writer and the 24, 1 account of the Tabernacle in Exodus. Their present place must be due to the redactor. Possibly after the account in c. 23 of offerings made on special 25 occasions, he wished to insert some details about the ordinary daily and weekly service.

(2) Lit. *continually* or *regularly*; *cf.* 6, 13, 20 (6, 13 Heb.); also below, 2 v. 4. Verses 2, 3 agree nearly *verbatim* with Ex. 27, 20, 21.

(3) The seven-branched candelabrum; see Notes on the Psalms, p. 218. 4

30 (4) It is nowhere said that the showbread was unleavened, though certainly, 5 according to the later custom, the bread was made without leaven.

(5) This seems to be the survival of an old custom of offering food to 6 the deity, which is found among various heathen nations (*cf.* the expression *food of God*, 21, 6, 8, 17, &c.). When the custom was retained as an action sym- 35 bolical of the continual honor paid to God by the community, the bread became a due of the priests. It is alluded to as early as 1 Sam. 21, 6 (7 Heb.); *cf.* 1 K. 7, 48.

(6) *Cf.* the addition of incense to the offering of flour 2, 1, or of grain 7 of the first fruits 2, 14, 15. The incense was burnt, probably on the altar of 40 burnt-offering, and thus consecrated the whole gift. The LXX adds *and salt*, and the custom of placing salt by the bread is recognized by the Talmudists.

(7) See 2, 2 and note (5) on p. 63, l. 46.

(8) The law of blasphemy is introduced in a manner characteristic of the 10 priestly historian, by means of a short narrative giving the circumstances under 45 which it was first set forth. The closest parallel is Num. 15, 32-36 (the sabbath breaker); but *cf.* also 16, 1 ff.; Num. 27, 1-11; 31, 25 ff. The source of vv. 15-22 is doubtless the *Law of Holiness*, characteristic phrases of which occur, e. g. *bear (the consequences of) sin* (15); *shall be put to death* (16, 17); *neighbor* (19, a rare word); the refrain in v. 22. The paragraph has been inserted, 50 perhaps by the redactor, because it contained a law of blasphemy, but only vv. 15, 16 have any bearing on the narrative. The second part of v. 16 has been added to connect the narrative more closely with the law.

- (9) Later Jews used *the Name* or *Name* (Heb. *hash-shem* or *shem*) instead 24, 11 of JHVH, since they shrank from pronouncing the sacred name itself; cf. Mishna, Yoma 3, 8, in a quotation from Lev. 16, 30. We can hardly suppose the usage to be as old as the redactor of the Priestly Code, and indeed the variation 5 between *hash-shem* (v. 11), *shem* (v. 16^b) and *shem JHVH* (16^a) indicates that this word is due to later scribes, who doubtless shrank from writing *cursed JHVH*. Cf. the insertion of *the enemies of* in 2 Sam. 12, 14, which obliges the verb (*to blaspheme*) to be understood in a sense unparalleled in Hebrew.
- (10) For the Law of Retaliation, cf. Ex. 21, 23-25. 20
- 10 (11) The 'stranger' and the native are often put side by side in H; cf. 17, 8. 22 10. 12; 18, 26; 19, 33 f.; 20, 2, &c. Nevertheless, as the principle of *one law for both* is one which is elsewhere (Ex. 12, 49; Num. 9, 14; 15, 15 f., 29) strongly emphasized in P, it is probable that the present clause is due to the redactor.

Notes on Chapter 25.

- 15 (1) This chapter, dealing with the *Sabbatical* and the *Jubilee Years*, presents 25, 1 considerable literary and historical difficulties. Certain portions may without hesitation be assigned to H; other portions again seem to have been expanded by an editor; but there are often no very decisive criteria for distinguishing the earlier and the later hands. The question arises whether the jubilee formed 20 part of the original law of H; and if so, how far this law has been modified by the reviser.

The passages most obviously derived from H are vv. 2-7. 17-22. 35-38; none of which contain any reference to the jubilee. But v. 8 (cf. 23, 15) certainly seems to come from the same source, and this verse carries with it parts at 25 least of vv. 9. 10. VV. 14. 15 (esp. the word '*amith* = *neighbor*') also recall the language of H. On purely literary grounds, therefore, we are not justified in saying that this code did not recognize the jubilee. Clear traces of H are found also in the latter part of this chapter; see esp. vv. 39. 47 (cf. v. 35), 43 (*fear*, &c.), 55 (the Exodus). Indeed, except for the reference to the Levitical 30 cities (vv. 32-34), there is hardly anything which might not have occurred in H, although in certain passages (*e. g.* vv. 16. 26-31. 48-52) the regulations are perhaps more formal and detailed than is usually the case in this code.

- Before approaching the historical side of the question, we may observe that the case of the redemption of land and houses is sharply distinguished from 35 the redemption of persons, and that the former is treated first in the law. This fact affords a presumption that there we have the primary and fundamental part of the institution. It is true that there are no distinct notices of the observances of the jubilee. The silence of Ex. 21-23 and Deuteronomy may be urged as evidence against it; and the complaints of Isaiah and Micah against 40 the accumulation of lands by the rich show no familiarity with any such law. Yet there are allusions which seem to point to its existence. If Ezek. 7, 12. 13 is corrupt and obscure, yet the year of liberty is spoken of in Ezek. 46, 17 as something not needing explanation. The Seventh Year may perhaps be meant (cf. Jer. 34, 8 ff.); yet in the matter of land granted by the prince to his 45 servants, restoration in the fiftieth year is more probable than in the seventh. That there was some limitation to the absolute ownership of land is proved by the custom of redemption (Jer. 32, 6 ff.; Ruth 4), and by the law of inheritance (Num. 27, 7-11). Nor can the law, so far as it relates to property, be pronounced impracticable. The comparative study of institutions shows what very different 50 systems of land tenure exist in different ages and in different countries. Rights of individual ownership are sometimes not recognized at all, sometimes recog-

nized only with limitations. Often the periodical re-distribution of the land of a 25 community is an immemorial custom. (See MAINE, *Village Communities*, pp. 81-88; *Early History of Institutions*, pp. 81 f., 100 ff.; VON MAURER, *Geschichte der Dorfverfassung*, i, pp. 304 ff., cf. *Einleitung zur Geschichte der Markverfassung*, 5 p. 71 f.). That the tribe or the nation should assert its rights over the individual, and legislate to prevent the permanent alienation of land, only allowing it to be let on leases never exceeding fifty years, is quite in accordance with analogy. Somewhat similar regulations from other countries are quoted in the note on v. 28. That the towns should be excluded from the operation of the Hebrew 10 law is not strange; for it is just there that the principle of private property would be more fully developed than in rural districts.

The extension of the jubilee to *persons* stands, however, on a different footing. The laws of Ex. 21, 2-6; Deut. 15 granted freedom to the Hebrew slave after six years' servitude; but the relief which the jubilee would afford to 15 slavery would be slight. In many cases the slave would have died long before the fiftieth year arrived; and it is difficult to think that release on such terms is an old institution. May it be supposed that the priests, finding Deut. 15 difficult to enforce (cf. Jer. 34), endeavored to provide a substitute for it—however inadequate—by extending to persons the principle of the jubilee, which 20 originally applied only to property? The original law (H) of vv. 39 ff. related only to humane treatment of slaves; the redactor accommodated it to the new priestly standpoint just indicated by introducing the required references to the jubilee. The fact that it follows vv. 35-38 favors this view, as the law against usury would not then seem out of place. V. 43 would follow well on v. 40^a; 25 the plural in v. 42 connects with v. 41, not with v. 40. Again v. 53 connects very well with v. 47; and *with rigor* (v. 53) is more naturally referred to treatment while in service, than to the refusal to allow redemption. The words of vv. 42, 46^b may have been borrowed by the redactor from the context.

The probable expansion of vv. 25-34 will be discussed elsewhere (see notes 30 *ad loc.*); but something must be said about one other important addition which seems to have been made to this chapter by the redactor. The fallow of the fiftieth year has no necessary connection with the reversion of the land to its original owner, while the concurrence of two fallow years would cause considerable difficulty. In reality vv. 11, 12 interrupt the connection between vv. 10^a 35 and 13 ff., and further either 10^b or 13 is redundant. Probably the fallow of the jubilee is a later idea, the words of vv. 11, 12 being borrowed from the preceding paragraph. It is to be noticed that vv. 20-22 relate really only to the seventh year; they may well owe their present place to the reviser, who wished them to be understood as applying also to the year of jubilee.

40 A slight argument in favor of the antiquity of the jubilee might be derived from the obscurity of the name, while its proclamation on the tenth day of the seventh month seems to imply that it is older than the Day of Atonement (cf. note on v. 9). But whatever obscurities surround the origin and early form of the jubilee, it can hardly have been a mere *paper law*. The writer 45 of the chapter has a very definite law in his mind, which he considers with reference to different cases. To suppose that a priestly writer invented the whole of the law of the jubilee and the fiftieth year, as a development of the law of the seventh year and a completion of the sabbatical idea, is surely a highly artificial hypothesis.

50 It is agreed that the jubilee was not observed after the Exile.

(2) A fresh title, after the interruption caused by the last narrative. From 2 26, 46 it seems that the whole of the *Law of Holiness* was regarded as having been given on Mount Sinai.

(3) According to the *Book of the Covenant* the Hebrew slave is to be released after six years' servitude (Ex. 21, 2-6); and the land is to lie fallow once in every seven years, *that the poor of thy people may eat* (Ex. 23, 10, 11). In Deut. 15 the provisions of Ex. 21 are extended to female bondservants; further, the exaction of a debt is to be suspended every seventh year. In Lev. the law of Exodus respecting the fallow fields is somewhat amplified, and the motive is no longer exclusively a philanthropic one, but a *religious* one, *viz.* that the land may 'keep a sabbath to JHVH' (*cf.* 26, 35). The cessation of cultivation clearly relates to every field in the same year (see vv. 20-22); this is not certain in Exodus. It appears from 26, 34, 35; 2 Chr. 36, 21 that this law regarding the seventh year was not kept in the time before the Exile. A promise to observe it in the future formed a part of the covenant entered into in the days of Nehemiah (Neh. 10, 31; Heb. 32). We hear of the observance of the seventh year under Alexander the Great (Josephus, *Ant.* xi, 8, 6), and in Hasmonean (*ibid.* xiii, 8, 1; xiv, 10, 6; 1 Macc. 6, 49, 53) and Herodian times (Jos. *Ant.* xiv, 16, 2; xv, 1, 2). Tacitus also refers to this law (*Hist.* 5, 4). According to the Mishna (*Shebi'ith*) the law was fully enforced only in Palestine, but the seventh year was in certain respects observed also in Syria.

(4) Lit. *thy Nazirite* (so v. 11). The untrimmed shoots are compared to the unshorn locks of the Nazirite.

(5) The fruit and grain which grew in the sabbatical year might be plucked and eaten, but not stored.

(6) It is not quite clear wherein the *settler* or *stranger settled* (Heb. *tosháb*) differed from the *sojourner* (Heb. *ger*). The figurative use of the term (*cf.* v. 23) shows that the 'settler' had a *precarious* tenure and position; but he is contrasted with a slave (v. 40), and placed in the same category as a 'hired servant' (Ex. 12, 45; Lev. 22, 10; 25, 6, 40). The settler is represented as having relations with an *individual* Israelite (Lev. 22, 10 *the settler of a priest*; 25, 6 *thy settler*); possibly he was a foreigner who gave his services to a particular patron or master in return for board and lodging, without receiving actual pay. He might, however, acquire independence and property (v. 47).—*Cf.* notes on 17, 8; 25, 23.

(7) Sabbath is perhaps used here in the sense of *week*; *cf.* Greek *sabbata*.

(8) The loud horn seems hardly in keeping with the character of the fast of the Day of Atonement. Probably the tenth day of the seventh month is named, according to an old custom it was regarded as the beginning of the year (*cf.* Ezek. 40, 1). The jubilee may thus be older than the determination of the date of the great annual fast; and the reference to the Day of Atonement will be a later insertion. For the horn, *cf.* Psalms, p. 221, l. 13.

(9) A technical term, found in this sense again only in Is. 61, 1 (figuratively); Jer. 34, 8, 15, 17 (of the liberty granted to slaves, Deut. 15, 12, in the seventh year of their service); Ezek. 46, 17.

(10) Heb. *yobél*. The word means in Phœnician *a ram* (*e. g.* in the sacrificial tablet of Marseilles published in the *Corpus Inscriptionum Semiticarum* I, 1, 165, 7); in Hebrew it was perhaps an old term for a ram's horn, and hence was used also of the sound produced by one. The word is used of a horn in Ex. 19, 13 and in Jos. 6, 4, 5, 6, 8, 13.

(11) The three years are the sixth, seventh, and eighth of the sabbatical cycle.

(12) To account for the somewhat unexpected mention of the *ninth* year, various artificial explanations have been offered, or the text, it has been supposed, has been altered, either by a redactor or by a later scribe. But it is doubtful whether such expedients are necessary. It has been observed that in Syria, at the present day, land which has once been allowed to lie fallow

requires to be broken up more than once before it will again bear proper 25 crops. If it may be assumed that the same conditions prevailed in Palestine in ancient times, the mention of the *ninth* year becomes intelligible: the soil which had lain fallow during the seventh year would not be ready to bear the 5 usual crops in the eighth year, and the produce of the eighth year would have to be supplemented by the surplus of the sixth year, until the crops of the following year, that is, of the ninth year, could be gathered in (so, also, since this note was written, NOWACK, *Archäol.* ii, 164).

(13) Outside this chapter the combination *sojourner and settler* occurs 23 10 Gen. 23, 4 (of Abraham at Hebron); Num. 35, 15; and figuratively (of man, with no permanent abode on earth), Ps. 39, 12; 1 Chr. 29, 15. The idea thus differs from the usual one, according to which the Israelites were sojourners in Egypt (Ex. 22, 21; 23, 9; Deut. 10, 19; Levit. 19, 34); but inherited Canaan (Ex. 23, 30; 32, 13), the land which JHVH gave them as an inheritance (Deut. 15 4, 21, 38; 15, 4, and often). Cf. in P Gen. 17, 8; 48, 4; Lev. 14, 34; Deut. 32, 49. According to the present passage the land is JHVH's, and the Israelites are 'sojourners and settlers' with Him.—Cf. note on Ps. 27, 4.

(14) In the regulations concerning the redemption of land, the two special 24 cases in vv. 29-34 have the appearance of an addition to the original law; and 20 perhaps also vv. 26-28 are best regarded as the expansion of a briefer nucleus in H.

(15) Heb. *gō'ēl*, i. e. *redeemer* or *vindicator*, from *gā'al* = to assert or 25 vindicate a claim or right which has lapsed. As the right (and the duty) of doing this devolved, by ancient usage, upon the nearest kinsman of the person 25 concerned, *gō'ēl* came to denote the *next of kin*; cf. Ruth 2, 20; also *ibid.* cc. 3, 4.

(16) *i. e.* the value of the lease from the time of redemption to the next 27 jubilee.

(17) Somewhat similar attempts to prevent the permanent alienation of land 28 30 and the accumulation of property in a few hands are spoken of elsewhere. Aristotle mentions a law among the Locrians restraining the sale of land, and tending to keep the lots of land of equal size (*Pol.* 2, 7; cf. 2, 9 for Philolaus and the Thebans). According to Strabo, among the Dalmatians a fresh distribution of land took place every eight years. We may compare also the 35 early system of land tenure known as the *shifting severally*, of which traces are found in many Aryan nations (MAINE, *Village Communities*, p. 81 ff.). Under this system the communal land was periodically re-distributed in equal portions among the heads of families of a tribe or a township.

(18) To gain any satisfactory sense out of this passage, we must with 33 40 the Vulgate insert the negative.

(19) On the pasture land or common land around the Levitical cities, see 34 Num. 35, 2-5.

(20) The words *a sojourner and a settler* come in very awkwardly in the 35 original. We must either treat them as a gloss, or emend the text and read 45 *as a sojourner and a settler shall he live with thee*.

(21) For the prohibition of usury, cf. Ex. 22, 25; Deut. 23, 19, 20. Here 36 and elsewhere (*e. g.* Ezek. 18, 8; Ps. 15, 5) the Old Testament reflects the feeling almost universal in ancient times. Loans are viewed in the light of assistance granted to the needy, and not as commercial transactions out of which a gain 50 may legitimately be made by the lender.

(22) Cf. note on v. 4 for the difference between this law and Ex. 21, 1-6. 40

(23) The purchase of the Hebrew slave becomes merely the hire of him 50 as a servant, according to the current wages and conditions of work, from any given date till the next year of jubilee. The money required for redemption 55 is reckoned on this basis.

Notes on Chapter 26.

(1) See 19, 4.

(2) Or *obelisk*—a stone set up to mark a sacred spot, and often placed 26, 1 beside an altar (cf. Ex. 34, 13; Deut. 16, 22; Hos. 3, 4; 10, 1, 2). In Phœnician, the same word (lit. something *set up*) is used of an obelisk: see the *Corpus Inscriptionum Semiticarum*, I, i, 44; or the representation in the *Hebr. Archæologie* of BENZINGER, p. 380, or of NOWACK, ii, 18. In the OT such pillars or *Maçseboth* are often alluded to in connection with Canaanitish worship (esp. that of Baal), and they perhaps point to an early worship of sacred stones.

(3) With the figure or the symbols of some deity carved upon it; cf. Num. 33, 52.

(4) Verses 3-45 form the hortatory conclusion to the *Law of Holiness*. It 3 should be compared with the concluding exhortations of the *Book of the Covenant* (Ex. 23, 20-33) and of Deuteronomy (c. 28). The special marks of style which 15 are to be noticed throughout the *Law of Holiness*, are unmistakable in this chapter. Very numerous and striking also are the resemblances between this chapter and Ezekiel. Many of these similarities, which cannot be accidental, are pointed out below. But while the differences of style and matter, which are also to be found, have satisfied the best scholars that Ezekiel cannot be 20 the author or compiler of the *Law of Holiness*, it is not easy to determine on which side originality lies. Many pronounce Ezekiel to be the earlier. It is argued that Lev. 26 presupposes the Exile, that the promises of restoration would otherwise take away from the force of the threats of punishment, and that it is improbable that the prophet was so dependent for language and ideas 25 upon another writer as the opposite supposition would imply. Yet these arguments are not decisive. The contents of the chapter need not imply more than the close approach of the Exile, and promises of restoration are found e. g. in Hosea and Jeremiah, although their message was mainly one of denunciation. The terseness and vigor of the chapter rather favor its originality, and 30 a close comparison of parallel passages sometimes points the same way. Contrast Lev. 26, 19 with Ezek. 7, 24; 24, 21; 33, 28, and Lev. 26, 4-6, 13 with Ezek. 34, 25-29. It is impossible to speak positively on a question of such difficulty; yet the balance of probability seems rather to favor the priority of Lev. 26. It cannot, however, be much earlier, but we may suppose that this writing exerted 35 an influence on Ezekiel somewhat similar to that of Deuteronomy on Jeremiah. A certain awkwardness in some sentences towards the end of the chapter suggests that the original exhortation has been expanded by a later writer, but the possibility of such modification does not greatly affect the general question of date or authorship.

(5) Cf. Ezek. 34, 26, 27^a. 4

(6) Cf. Ezek. 34, 25. 6

(7) *Scil.* by performing the promises which I have made. 9

(8) i. e. the last year's produce (cf. 25, 22). 10

(9) Cf. Ezek. 37, 26^b, 27; and above, on 17, 4 (p. 86, l. 24). 11

(10) The ancient 'yoke' was a pole of wood, resting horizontally on the 13 neck of an animal, or on the necks of a pair of animals; and the 'frame' (lit. 'bars') consisted of pieces of wood passing perpendicularly through the yoke, and fixed on each side of the neck by 'thongs' (Jer. 2, 20; 27, 2). For the words cf. Ezek. 34, 27 (middle).

(11) Cf. 1 Sam. 2, 33; Deut. 28, 65. 16

(12) Cf. Ezek. 24, 21; 30, 6; 33, 28. 19

(13) Or perhaps *to me*, i. e. so as to be obedient to me. 23

(14) Cf. Ezek. 4, 16; 5, 16; 14, 13.—See also Isaiah 3, 1. 26

(15) Cf. Ezek. 4, 16.

(16) Heb. *khammán*, so Is. 17, 8; 27, 9; Ezek. 6, 4, 6; 2 Chr. 14, 5; 34, 4-7. 26, 30
The name is derived from a rare word meaning *the sun*. In Phœnician inscriptions, esp. from North Africa, *Khamman* is a frequent epithet of Baal, the God of Heaven. In the dedicatory inscription of a stone altar from Palmyra, in
5 the Ashmolean Collection, Oxford, the name is applied to a figure erected to the sun (for a translation of the inscription, see DE VOGÜÉ, *Syrie Centrale*, *Inscr. Sémit.*, 1868, p. 73).

(17) Cf. Ezek. 6, 5. The Hebrew word used (*gillulim*) is a peculiar one. In the Pentateuch it occurs only here and Deut. 29, 17 (Heb. 16); it is also
10 found elsewhere, especially in Ezekiel, who uses it very frequently. It is evidently a term of disparagement, though the exact sense expressed by it is uncertain. The Hebrew verb *galál* means *to roll* (e. g. a stone, Gen. 29, 3); and *gillulim* has been accordingly supposed to mean properly *cylinders of stone*, or other material, i. e. *idol-blocks*. As a contemptuous designation of
15 an idol, *fetish* (i. e. *deus factitius*) is probably the nearest English equivalent.

(18) In your flight; cf. Ezek. 5, 2. 12; 12, 14. 33

(19) Cf. the importance laid upon the *land* resting in the seventh year in 34
25, 4. See also 2 Chr. 36, 21. This and the following verse imply that the writer knew that the law of the Sabbatical Year had not been observed.

20 (20) Lit. *accept*, or be contented with, viz. in payment. The land is conceived as a creditor, which has a claim upon the Israelites for one year of rest at the end of every six years. So v. 43; and 2 Chr. 36, 21 (a reminiscence of the present passage).

(21) Lit. *cause to accept*, viz. in payment, the implied object being
25 JHVH. Here, by a change of figure, the land is conceived as a *debtor*: it *rests* or *keeps sabbath* to JHVH (25, 2), and the *rest*, which is paid by the exile of its inhabitants, it owes consequently to Him. The word, like the corresponding one used in the earlier part of the verse (see the preceding note), was, it may be conjectured, one used technically in connection with
30 the settlement of an account.

(22) Cf. Num. 13, 32; Ezek. 36, 13. 38

(23) Cf. esp. Ezek. 33, 10, where the phrase seems to be one commonly 39
employed by the people.

(24) For the metaphor of the *uncircumcised heart*, denoting a dull, insen- 41
35 sible heart or mind, cf. Jer. 4, 4; 9, 26; Deut. 10, 16; 30, 6.

(25) Lit. *accept* their iniquity, i. e. receive, and acquiesce in, the penalty which it involves; so v. 43, and Is. 40, 2 *that her iniquity is 'accepted,'* viz. by her, i. e. *paid*, atoned for. The word is the same as that which is used in v. 34 (see notes 20 and 21).

40 (26) This verse forms the concluding subscription to the *Law of Holiness*. 46



Notes on Chapter 27.

(1) This chapter belongs to the Priestly Code; but it has also affinities 27, 1
with c. 25, for the law of the year of jubilee is presupposed, and a peculiar word meaning *to grow poor* or *to be poor* is found only in these two
45 chapters. The present position of c. 27 is probably due to the redactor,

who combined the *Law of Holiness* with the Priestly Code; for the colophon 27 in v. 34 is modeled on that in 26, 46, while in the Priestly Narrative there is nothing to connect this legislation with the revelation on Mount Sinai.

The custom of making vows and the usual mode of making them are 5 presupposed. The legislator merely regulates certain details respecting them. In earlier times we read of Jephthah vowing to offer one of his household as a burnt-offering (Jud. 11, 30 f.), or of a mother vowing that her child shall be a Nazirite, and be devoted to the service of the sanctuary (1 Sam. 1, 11). Such vows are now things of the past. The dedication of any person implies 10 that that person should be redeemed according to a regular tariff. At the same time it was doubtless felt to be a more solemn act to dedicate a person to God and to redeem him, than merely to make a promise to pay a certain sum of money to the sanctuary.

The custom of redeeming persons at the sanctuary according to a fixed 15 scale is alluded to in the time of Joash, king of Judah (2 Kings 12, 4).

(2) The time when full manhood is reached.

(3) See Ex. 30, 13. We have no trustworthy information about the weight 3 or value of the shekel till the Greek period. When Simon the Maccabee received the right of coining money he adopted the Tyrian standard. His 20 silver shekel accordingly weighed about 220 grains, and was worth about 2/6 d., or 60 cents. The term *shekel of the sanctuary* or *sacred shekel* occurs only in P. (e. g. Ex. 30, 13, 24; Lev. 5, 15; Num. 3, 47), but the explanation of the term is not quite certain. There is nothing to support the theory of the Rabbins, that there was also in use an ordinary shekel, half the weight of 25 the sacred shekel. Perhaps the standard weight was preserved in the Temple.

(4) In this case the animal was sold, and the purchase money given to 12 the sanctuary, cf. v. 27. If the owner wished to retain it he was obliged to add one-fifth to the price.

(5) There is nothing to suggest that this is an annual payment, or a 16 30 valuation of a single year's harvest. A *homer* contains 10 *ephahs* or 30 *seahs*. In 2 K. 7, 1, two *seahs* of barley are sold for a shekel. At this rate 50 shekels would be a low valuation even for a single harvest. On the other hand, Jeremiah (Jer. 32, 9) buys Hanameel's field for 17 shekels, and David gives 50 shekels for Araunah's threshing-floor (2 Sam. 24, 24). It seems, 35 therefore, best to suppose that 50 shekels is the whole value of the field, or (to speak more exactly) the estimated value of the crops for the whole jubilee period.

(6) Apparently the owner, after paying the valuation, continued to hold 19 the field, but was not allowed to sell it. To acquire absolute ownership 40 again before the next jubilee he must redeem the field by adding one-fifth to the valuation.

(7) The money of the valuation must be paid at once, in order not to 23 impair the right of the original owner to redeem his possession when he wished.

(8) On the firstlings see Ex. 13, 2, 12; 34, 19. 26

(9) For the benefit of the sanctuary. According to the older law (Ex. 27 13, 13; 34, 20), if the firstling of an ass was not redeemed, its neck was to be broken.

(10) In vv. 28, 29 two cases are given in which redemption was not per- 28 50 mitted. Originally anything banned or devoted was utterly destroyed (see Num. 21, 1-3; Jos. 6, 17-24; 1 Sam. 15, 1-21). The redemption of the *khêrem* would frustrate the object of the 'devotion.' According to Num. 18, 14 (cf. Ezek. 44, 29), whatever was devoted was a perquisite of the priests. Here to devote has come to mean merely to dedicate to the sanctuary under especially

stringent conditions; cf. Ezra 10, 8, where an offender's goods are to be *devoted*, 27 *i. e.* confiscated.

(11) This verse appears to relate to a different case from the last. We 29 cannot suppose that it was competent for any man arbitrarily to devote one 5 of his children or slaves to death; and we may notice that here the expression is not 'to devote to JHVH,' and that the passive construction is used. The meaning, therefore, will be that the ban pronounced against an idolater by the old laws is to be understood in its original sense as requiring that he should be put to death, Ex. 22, 20 (19 Heb.); Deut. 13, 12 ff.

10 (12) On tithes see also Num. 18, 21 ff.; Deut. 12, 6. 11; 14, 22-29; 30 26, 12-15.

(13) The tithe of cattle is prescribed only here; no mention of it is made 32 either in the primary legislation on the subject (Deut. 14, 22-29; Num. 18, 21-32, P), or in Neh. 10, 35 ff., where the covenant to observe the law 15 is made. 1 Sam. 8, 17 alludes to a *secular* tithe, exacted by the king; but the only other passage in which a sacred tithe on cattle is mentioned is the late notice, 2 Chr. 31, 5. 6. There is no antecedent reason why a tithe on cattle should not have been an early institution; still the context of the present passage, with its elaborate regulations concerning the redemption of holy things, 20 does not look like a relic of ancient usage, and it is singular that the only express notice of such a tithe should occur in a chapter dealing with the subordinate subject of the *commutation* of sacred dues. Many scholars consequently regard v. 32 or vv. 32. 33 as a late addition made in the interests of the priesthood, after the time of Ezra. It is possible that this view is the 25 correct one, though it is not entirely free from objection. The tithe of cattle here is rather implied than asserted; and an interpolator, it might be urged, would probably have asserted a fresh claim in a more emphatic and more direct way.

(14) *i. e.* is counted; see Jer. 33, 13.

30 (15) Compare this subscription with 26, 46; and 7, 38; and contrast it 34 with 1, 1.



Corrigenda



- P. 2, l. 4: For *together with the head and the suet* read '[*together with the head and the suet*]', and insert [] after *pieces*, in the preceding line, to mark the transposition of the words (cf. note 16, p. 63, l. 20).
- P. 13, l. 20: For *skillfully* read *skilfully*.
1. 41: For *burnt them* read *consumed them in sweet smoke* (cf. p. 63, l. 12).
- P. 16, l. 34: For *loosely* read *loose*; so, too, p. 23, l. 38; p. 40, l. 27.
- P. 18, l. 35: For *and the cormorant* read '[*and the cormorant*]', and insert [] after *and the little owl*, in l. 33; compare the note above on p. 2, l. 4 and note 17, p. 74, l. 45.
- P. 19, l. 35: For *that which touches* read *whatever touches*.
- P. 20, l. 19: For *separate* read *distinguish* (cf. c. 20, v. 26).
- P. 24, l. 2: For *woollen* read *woolen*.
- P. 30, l. 5: For *tabernacle* read *dwelling place* (cf. c. 26, v. 11).
- P. 33, l. 37: For *No person* read *None*.
- P. 34, l. 17: For *Like the doings of the land of Egypt, where you dwell, you shall not do; and like the doings of the land of Canaan, whither I am bringing you, you shall not do, nor shall you follow their statutes* read *You shall not do as they did in the land of Egypt, where you dwell; you shall not do as they do in the land of Canaan, whither I am bringing you, nor shall you follow their statutes*.
- P. 35, l. 22: For *Do not defile yourselves in any wise herein; for with all these things the nations are defiled* read *Do not defile yourselves in any of these ways; for by all these ways are the nations defiled*.
- P. 36, l. 36: For *Thou shalt not take vengeance, or bear any grudge against the members of thy people* read *Thou shalt not take vengeance upon any of thy people, or bear any grudge against them*.
- P. 37, l. 8: For *and he shall be forgiven for the sin which he has committed* read *and the sin which he has committed shall be forgiven him*.
- P. 48, l. 10: For *and you shall return every man to his family* read *and, every man to his family, shall you return* (cf. v. 41 and c. 26, v. 29).



List of Illustrations



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| 2. Assyrian King and Sacrificial Altar. (From LAYARD,
<i>Monuments of Nineveh</i> . By permission of John Murray,
London). | facing p. 6 |

This fine monument, which is now in the British Museum (Assyrian Transept), was found, in 1846, by the late Sir A. H. LAYARD during his excavations at Nimrūd, the site of the ancient Calah (Gen. **10**, **11**), about 20 miles to the south of Nineveh. It stood, with the altar in front of it, near the entrance to the small temple of the Assyrian war-god, Adar, on the northern side of the platform of Nimrūd. The figure is that of the powerful Assyrian king Assur-nâcir-pal (B. C. 884-860, the father of Shalmaneser II.) who built the great Northwest Palace at Nimrūd. The slab, or stele, which is 8 feet 8 in. high, and of limestone, is covered on the sides and on the back with an inscription in cuneiform characters, recording the most important conquests of the king. The figures above the raised arm of the king are emblems of Assyrian gods.

3. Palestinian Lepers facing p. 22

Our illustration represents some Palestinian lepers within the (modern) city wall of Jerusalem. The gate in the wall is the *Bāb en-Nebi Dā'ūd* (that is, 'Gate of the Prophet David'), commonly known as Zion's Gate, opposite the Cœnaculum (the traditional place of the Lord's Supper) and the 'Tomb of David' (see the upper left-hand corner of the full-page illustration facing p. 2 of The Psalms). During the daytime the lepers go about and beg; but at night they retire (*cf.* p. 77, l. 4) to the *Beit-el-Mesākīn*, 'the House of the Poor', that is, the Leper House of the Turkish Government, just beyond the south end of the village of Silwān (compare Notes on the Psalms, p. 235, No. 2, l. 3).

4. Palmyrene Altar facing p. 52

Illustrations in the Notes.

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^a Died September 12th 1892.

*

^b Professor A. Kuenen who had agreed to do the Book died December 10th 1891.

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